# DHAULI AND JAUGADA

## ROCK INSCRIPTIONS OF EMPEROR ASOKA

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*Published by,*
Utkal University of Culture,
Sanskruti Vihara, Sardar Patel Hall Complex,
Unit - II, Bhubaneswar.

**Front Cover Description**

1. Dhauli Elephant
2. Separate Rock - Edict II - Dhauli

**Back Page Description**

Separte Rock - Edict I & II - Jaugarh.

*Cover design by -*
*Subash Pujahari*
23, Ratnakar Bagh - 1,
Bhubaneswar

Published Under the Authority of Utkal University of Culture, Sanskruti Vihara, Sardar Patel Hall Complex, Unit - II, Bhubaneswar - 751009, India

2004
First Impression 1000

Printed At Perfect Printers & Publishers
Bhubaneswar

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# ASOKA'S INSCRIPTION

The inscriptions of emperor Asoka are found all over the Indian sub-continent written either in Prakrit, Greek & Aramaic languages. Asoka's inscriptions can be broadly divided into, major rock edict, minor rock edict, major pillar edict, minor pillar edict and cave inscriptions. Bilingual inscription of Asoka in Greek and Aramaic was discovered at Shar - i - Kuna near Kandahar in southern Afgahanistan. He used for engraving inscriptions both Kharosthi and Brahmi scripts. Kharosthi was used in N.W. India and Brahmi was used in other parts of his empire. Asoka in all his inscriptions mentioned himself as Devanampriya Priyadarsi, but the discovery of Maski & Gujjara inscriptions proved that Priyadarsi and Asoka were same person where he mentioned himself as priyadarsi Asoka. The most important inscription of king Asoka is the 13th Rock edict in which he described about the horrors of Kalinga war. At Dhauli and Jaugada he engraved two separate edicts known as special edict of Kalinga in which he instructed his officers to look after the welfare of the Kalingan people. Recently one set of separate Kalinga edict was also found at Sannati in Karnataka by A.S.I. in a slab where the image of Asoka with his queen has also been discovered. The inscriptions of Asoka mostly contain moral instruction to his officers ad his people for their welfare.

# MAP SHOWING THE INSCRIPTIONS OF KING ASOKA

Narmada R.
Tapti R.
Mahanadi R.
Godavari R.
Krishna R.

◆ Pillar Inscription
✣ Minor Pillar Edict
□ Major Rock Edict
■ Minor Rock Edict
◌ Cave Inscription
● Asokan Pillar

# Ref. of Place marked in the Map.

## Pillar Inscriptions :

1. Kōsama
2. Rāmapurva
3. Lauriya – Nandangarh
4. Lauriya – Araraj
5. Delhi – Topra
6. Meerut – (Dēlhi)

## Minor Pillar Inscriptions

1) Rummindei
2) Nigālisāgar
3) Sāranāth
4) Sānchi
5) Amarāvati
6) Kapileswar
7) Mathurā

## Major Rock Edict

1) Shāhabāzgarhi
2) Mansherā
3) Kālsi - Dehradun
4) Girnār
5) Sōpārā
6) Yerrāgudi
7) Jaugada
8) Dhauli
9) Sannati

## Minor Rock - Edict

1. Taxilā
2. Delhi - Bāhāpur
3. Sāhasrāma
4. Bairāt
5. Gujjarā
6. Maski
7. Nittur
8. Udegulam
9. Sannati
10. Brahmagiri
11. Siddhāpur
12. Gāvimath
13. Jatingā Rāmeswar
14. Pālkigundu

## Cave Inscription

1. Barābar Hill

## Asokan Pillar

Bhāskareswar

Temple Siva Linga

# THE DHAULI ROCK INSCRIPTION

## FIRST ROCK-EDICT

1. (A) .................. सि पवतसि देवानंपिय ............... ना लाजिना लिखा ............ivं आलभितु पजोह ..........
2. (C) नो पि च समाजे समाज द (E)

पि चु ....... तिया समाजा साधुमता देव ............
3. पियदसिने लाजिने (F) मह ...............पिय ..........नि पानसत .......... आलभियिसु सूपटाये
4. (G) से अजअदा इयं धंमलिपी लिखिता तिं ............ आलभिय तिंनि पानानि पछा नो आलंभियिसंति

1. (A)......[si pava]tasi [D]e[v]ā[na]ṁp[iy]......[nā lājinā l]
   i[khā] .......[ī]vaṁ ālabhitu pajo [h] ..........
2. (C) [no pi cha sam]ā[je] .........[samā]ia....[d]..........
   (E) ........ [pichu] .....[t]i[y]ā[sam]ā[jā]s[ā]dhu - matā Dev .......
3. [Piyadasino lā]j[ino] (F) ......[mah] ........Piy[a]........
   [n]i[p]āna[sa]ta.....[ā]labhiyisu sūpathāy[e]
4. (G) se a[ja]adā[iyaṁ dha]ṁ[ma] - lipī likhitā tiṁ .......
   [āla]bh[iy]...........[t]iṁni pānāni pachhā n[o] āl[aṁ]bhiyisa[ṁ]t[ i ]

## SECOND ROCK-EDICT

1. (A) सवत विजितसि देवानंपियस पियदसिने ल ......अया ...........तियोके नाम योनलाजा
2. ए वा पि तस अंतियोकस सामंता लाजाने सवत देवानंपियेन पियदसिना ..... सा च पसुचिकिसा च (B) ....... धानि
3. आनि भुनिसोपगानि पसुओपगानि च अतत नाथि सवत हालापिता च लोपापिता च (C) मूल ....... वत हालापिता च
4. लोपापिता च (D) मगेसु उदुपानानि खानापितानि लुखानि च लोपापितानि पटिभोगाये ......... नं

1. (A) [sa]vata [v] i [ji]tasi [D]e[v]ānaṁpiyasa Piyadas i[nel] .....[athā] ......... [t]iyoko nāma Yo[na] - lājā
2. [e] vā [p]i [ta]sa Aṁtiyo[ka]sa sāmaṁtā jājāne savat[a D]evā[naṁp]i[ye]na P[i]yadasi[nā] ........... [s]ā cha p[asu - ch]i[k]is[ā] cha (B) ...... dhāni

3. ān[i m]u[nisopa]gāni pasu - opagān[i] cha atata na [thi savata hā]lāpit[ā]cha [lo]pāp[i]tā [cha] (C) mū[l]........v[a]t[a]hālāpitā [cha]
4. lo[p]āpitā cha (D) ma[g]e[su udu]pānāni khānāpitāni lukhāni cha lopā[p]itāni p[a]tibhogāye.........[na]ṁ

## THIRD ROCK-EDICT

1. (A) देवानंपिये पियदसी लाजा हेवं आहा (B) दुवादसवसाभिसितेन मे इयं आनापयि .... (C) ....... त विजितसि मे युता लजुके .........

2. पंचसु पचसु वसेसु अनुसयानं निखमावू अया अंनाये पि कंमने हेवं इमाये धंमानुसायिये (D) साधु मातापितिसु सुसूसा म ...............

3. नातिसु च वंभनसमनेहि साधु दाने जीवेसु अनालंभे साधु अपवियता अपभंडता साधु (E) पलिसा पि च ..... नसि युतानि आनपयिसति हेतुते च वियंज .....

1 (A) Dovānaṁpiyo Piyadasi lājā hevaṁ āhā
(B) duvādasa - vasābhisitena me
jy[a]ṁ ānāp[ay]i.... (C) .......[ta v] i [j]it[a]si m[e] yut
[ā] la[j]u[k]e.......

2 paṁchasu paṁchasu vasesu anusayānaṁ nikhamāvū
athā aṁnaye pi [ka]ṁ[ma]ne
hevaṁ imā[y]e [dhaṁ]mānus[ath]iy[e] (D) [s]ādh[u] māt
[ā] - p [ i ]t[i]su su[s]ūs[ām]...........

3 nātisu cha baṁbhana - samanehi sādhu dāne
jivesu anālaṁbhe sādhu apa - viy[a]t[ā]
apa - bh[aṁ]datā sādhu (E) p[a]lisā pi cha.......
[nas]i y[u]t[ān]i ā[na]p[ay]is[a]ti[he]tut[e] ch[a] vi[yaṁja]........

## FOURTH ROCK-EDICT

1 (A) अतिकंतं अंतलं बहूनि वससतानि वढिते व पानालंभे विहिसा च भूतानं नातिसु असंपटिपति समनबाभनेसु असंपटिपति

2 (B) से अज देवानंपियस पियदासिने लाजिने धंमचलनेन भेलिघोसं अहो धंमघोसं विमानदसनं हथीनि अगिकंधानि अंनानि च दिवियानि

3 लूपानि दसयितु मुनिसानं (C) आदिसे बहूहि वससतेहि नो हूतपुलुवे तादिसे अज वढिते देवानंपियस पियदसिने लाजिने धंमानुसथिया

4 अनालंभे पानानं अविहिसा भूतानं नातिसु संमाटिपति समनवाभनेसु संपाटिपति

मातिपितुसुसूसा वुढसुसुसा (D) एस अंने च वहुविधे

5 धमचलने वढिते (E) वढयिसाति चेव देवानंपिये पियदसी लाजा धंमचलनं इमं (F) पुता पि चु नति पनति ... च देवानंपियस पियदसिने लाजिने

6 पवढयिसंति येव धंमचलनं इमं आकपं धंमसि सीलसि च चिठितु धंमं अनुसासिसंति (G) एस हि सेठे कंमे या धंमानुसासना (H) धंमचलने पि चु

7 नो होति असीलस (I) से इमस अठस वढी अहीनि च साधू (J) एताये अठाये इयं लिखिते इमस अठस वढी युजंतू हीनि च मा अलोचयिसू

8 (K) दुवादस वसानि अभिसितस देवानंपियस पियदसिने लाजिने यं इध लिखिते

1 (A) atikaṁtaṁ aṁtalaṁ bahūni vasa - satāni vadhite va pānā[la]ṁbhe vihisā cha bhūtānaṁ nātisu asaṁpatipati samana - bābha[ne]su asaṁpatipati

2 (B) se aja Devānaṁpiyasa Piyadasine lājine dhaṁma - chalanena bheli - ghosaṁ a[h]o dhaṁma - [gho]sam vimāna - dasanaṁ hathini [a]gi - kaṁdhāni aṁnāni cha [di]vi[y]āni

3 lūpān[i] dasayitu munisānaṁ (C) ād[i]se b[a]hūhi
vasa - sa[t]ehi no hūta - puluve tādise
aja va[dhite De]vānaṁpiyasa Piy[a]dasino lājin[o]
dhaṁ[m]ānus[a]thi[y]ā

4 an[āla]ṁbhe pāṇānaṁ avihisā bhūtānaṁ nātisu
saṁpatipat[i sama]na - b[ā]bhanesu
saṁpatipati m[ā]t[i] - pitu - śusūsā vu[dha] - susūsā
(D) esa aṁne cha ba[h]uvidhe

5 dh[a]ṁma – chalane vadhite (E) vadhayis[a]ti cheva
Devānaṁpiyo piyada[s]i l[ā]jā
dhaṁma – chalanaṁ imaṁ (F) putā pi chu nati [panati]....
[cha] Devānaṁ – piyasa Piyadasine lājine

6 pavadhayisaṁti yeva dhaṁma - chalanaṁ imaṁ
ā - k[a]paṁ dhaṁmasi [s]ilasi ch[a
ch]i[th]itu [dhaṁmaṁ a]nus[ā]sisaṁ[t]i (G) esa h[i] se[the kaṁ
me yādhaṁmānusāsanā (H) dhaṁma - chalane pi chu
7 no hoti asilasa (I) se imasa athasa v[a]dhi
ahini ch[a] sā[dhū] (J) et[āy]e [athāy]e
iyaṁ likhite imasa athasa vadhi yujaṁtū
hini cha mā alochayisū
8 (K) duvādasa vasāni abhisitasa Devānaṁpi[ya]sa
Piyadasine lājine yaṁ [idha] likhite

## FIFTH ROCK-EDICT

1 (A) देवानंपिये पियदसी लाजा हेवं आहा (B) कयाने दुकले (C)

कयानस से दुकलं कलेति (D) से मे वहुके कयाने कटे (E) तं यें मे पुता व

2 नती व .... च तेंन यें अपतियें मे आवकपं तथा अनुवतिसंति से सुकटं कछंति

(F) ए हेंत देसं पि हापायिसति से दुकटं कछति (G) पामे हि नाम

3 सुपदालये (H) से अतिकंतं अंतलं नो हूतपुलुवा धंममहामाता नाम (I) से

तेदसवसाभिसितेन मे धंममहामाता नाम कटा (J) ते सवपासंडेसु

4 वियापटा धमाधियाये धमवढिये हितसुखाये च धंमयुतस योनकंवोचगंधालेसु

लठिकपितेनिकेसु ए वा पि अंने आपलंता (K) भटिमयेसु

5 वाभनिभियेसु अनायेसु महालकेसु च हितसुखाये धंमयुताये अपलिवोधाये

वियापटा से (L) वंधनबधस पटिविधानाये अपलिवोधाये मोखाये च

6 इयं अनुवंध पजा ति व कटाभीकाले ति व महालके ति व महालके ति व वियापटा से (M) हिद च वाहिलेसु च नगलेसु सवेसु ओलोधनेसु मे ए वा पि भातीनं मे भगिनीनं व

7 अंनेसु वा नातिसु सवत वियापठा (N) ए इयं धंमनिसिते ति व धंमाधियाने ति व दानसयुते व सवपुठवियं धंमयुतसि वियापटा इमे धंममहामाता (O) इमायें अठाये

8 इयं यंमलिपी लिखिता चिलठितीका होतु तथा च मे पजा अनुवततु

1 (A) [Dev]ānaṁpiyo Piyadasi lājā h[eva]ṁ āhā
(B) kayāne dukale (C) ............. k[a]y[ā]n[a]sa s[e]
dukalaṁ kal[e]ti (D) se me b[ah]uke kayāne kate
(E) taṁ yeme [p]ut[ā] va

2 n[a]t[i va] ......ṁ cha t[e]na ye apatiye me āva -
kapaṁ tathā anuvatisaṁti s[e] sukataṁ kachh[aṁ]ti
(F) e heta d[esa]ṁ pi hāpayisat[i] se dukataṁ kachhati
(G) pā[p]e hi [nāma]

3 supadālaye (H) s[e] at[ikaṁ]taṁ aṁtalaṁ no
hūta - puluvā dhaṁma - mahāmātā nāma
(I) se tedasa - va[sā]bhisitena me dhaṁma -
mahāmātā nāma katā (J) tesava - pāsaṁde[su]

4 v[i]y[āpatā] dhaṁmādhithān[ā]ye dhaṁma - [va]dhiye
hita - sukhāye [cha] dhaṁma - yutas[a] Yona - Kaṁbocha -
Gaṁdhālesu Lathika - [P]itenikesu e vā pi aṁne āpalaṁtā
(K) bhati[mayesu]

5 bābha[n]ibhi[yes]u anāthesu ma[hāla]kesu cha h[i]t[a] -
sukhāye dhaṁma - yutāye a[pa]libodhāye viyā[pa]tā se
(L) baṁdhana - [ba]dhas[a] p[a]ti[vidhānā]ye
apalib[o]dhāye mokhāye cha

6 iya[ṁ] anubaṁdh[a] p[aj]ā [t]i [va ka]tābhikā[le]
ti va mahālake ti va viyāpatāse
(M) hida cha bāhilesu cha nagalesu savesu s[a]vesu
olodhanes[u me] e vā pi bhāt[ī]naṁ me bhagininaṁ va

7 amnesu vā [nāt]i[su sava]t[a] v[i]yāpatā
(N) e iyaṁ dhaṁm[a – n]isite ti va dhaṁmādhithāne
ti va dāna – sayute va sava – puthaviyaṁ dha[ṁ]ma – yutasi
viyāpatā ime dhaṁma – mahām[ā]tā (O) [i]m[ā]ye athāye

8 iyaṁ dhaṁm – lip[i] li[kh]i[tā] chila – thitik[ā ho]cu
t[athā] cha me pa[jā anu]vatatu

## SIXTH ROCK-EDICT

1 (A) देवानंपिये पियदसी लाजा हेवं आहा (B) आसिकंतं अंतलं नो हूतपुलुवे सवं कालं अठकंने व पठिवेंदना व (C) से ममया कटे (D) सवं कालं ....मानस मे

2 अंते ओलोधनसि गभगालसि वचसि विनीतसि उयानसि च सवत पठिवेदका जनस अठं पठिवेदयंतु से ति (E) सवत च जनस अठं कलामि हकं

3 (F) अं पि च किंछि सुखते आनपयामि दापकं वा सावकं वा ए वा महामातेहि अतियायिके आलोपिते होति तसि अठसि विवादे व निभ्रती वा संतं पलिसाया

4 आनंतलियं पटिवेंदेतविये मे ति सवत सवं कालं (G) हेवं मे अनुसये (H) नथि हि मे तोसे उठानसि अठसंतीलनाय च (I) कटवियमते हि मे सवलोकहिते

5 (J) तस च पन इयं मूले उठाने च अठसंतीलना च (K) नथि हि कंमत .... सवलोकहितेन (L) अं च किछि पलकगामि हकं किंति भूतानं आननियं येहं ति

6 हिद च कानि सुखयामि पलत च खगं आलाधयंतू ति (M) एताये अठाये इयं धंमलिपी लिखिता चिलठितीका होतु तथा च पुता पपोता मे पलकमंतू

7 सवलोकहिताये (N) दुकले चु इयं अगेन पलकमेन

1 (A) Dev[ānaṁp]iye Pi[yada]si lājā [he]vaṁ [ā]hā (B) atikaṁ[taṁ a]ṁ[ta]laṁ no [h]ū[ta] -puluve s[a]vaṁ kālaṁ atha - ka[ṁ]me va[pa] tiveda[n]ā va (C) se mamayā kate (D) sa[va]ṁ [kālaṁ]...... [māna]sa me

2 aṁte olodh[a]nasi ga[bhā]g[āla]si v[achas]i [v]initasi [u]y[ā]n[asi cha sa]vata pativedakā janasa athaṁ [pa]tived[a] yaṁtu m[e] ti (E) sava[ta] ch[a] j[a] nasa athaṁ kalāmi h[aka]ṁ

3 (F) aṁ pi cha ki[ṁ]chhi mukh[a]te ānapay[a]mi dāpakaṁ v[ā sā]v[a]kaṁ vā e vā mahām[āteh]i atiyāyike ālopite hoti tasi athasi v[i]vāde va[n]ijhati vā saṁtaṁ palisāyā

4 āna[ṁ]taliyaṁ pati[ve]det av[i]y[e] me ti savata savaṁ kālaṁ (G) heva[ṁ] me anusathe (H) nath[i hi m]e [tos]e u[thāna]si atha – saṁtilanāya cha (I) kataviya – m[at]e hi me sava – loka – hite

5 (J) tasa cha pana iyaṁ mūle [u]thān[e cha a] tha – saṁtil[a]n[ā] cha (K) nathi hi kaṁmata...[sa]va – lo [ka] – hitena (L) [aṁ] ch[a kichhi] p[a]lakamāmi hakaṁ kiṁti bhū tānaṁ ā[na]niyaṁ yeha[ṁ] ti

6 [h]i[da] cha [k]ān[i] sukhayāmi pal[a]ta cha svag [aṁ āl]ādhayaṁtū ti (M) et[ā]y[eathāye i]yaṁ dhamma - lipi likhitā ch[i]la - th[i]tikā hotu ta[th]ā cha putā papotā me palakama[ṁ]t[ū]

7 [sava – loka] – hitāye (N) dukale chu iyaṁ aṁnat[a] a[g]en[a pa]lakamena

## SEVENTH ROCK -EDICT

1 (A) देवानंपिये पियदसी लाजा सवत दछति सवपासंडा वसेवू ति (B) सवे हि ते सयमं भावमुधी च इछंति (C) मुनिसा च

2 उचावुचछंदा उचावुचलागा (D) ते सवं वा एकदेसं व कछंति (E) विपुले पि चा दाने अस नथि सयमे भावसुधी च नीचे वाढं

1 (A) [D]evānaṁ[p]iyo Piy[a]dasi lājā savata ichhat[i sava - p] āsaṁ[dā va]sevū ti (B) save h[i]t[e sa]yamaṁ [bh]āv[a] - sudhi cha ichhaṁti (C) mun[i]sā ch[a]

2 [u]ch[ā]v[u]cha - [chha]ṁ[d]ā uchāvucha - lāgā (D) te savaṁ vā ek[a] - de[saṁ va kachhaṁ]ti (E) vipul[e] pi chā dāne asa n[athi sa]yame [bh]āv - sudhi cha niche bādhaṁ

## EITHTH ROCK-EDICT

1 (A) अतिकंतं अंतलं लाजाने बिहालयातं नाम निखामिसु (B) ... त मिगविया अंनानि च एदिसानि अभिलामानि हुवंति नं (C) से देवानंपिये

2 पियदसी लाजा दसवसाभिसिते निखामि संबोधि (D) तेनाता धंमयाता (E) ततेस होति समनबाभनानं दसने च दाने च वुढानं दसने च

3 हिलंनपटिविधाने च जानपदस जनस दसने च दसने च धंमानुसथी च पुछा च तदोपया (F) एसा भुये अभिलामे होति देवानंपियस पियदासिने लाजिने भागे अंने

1 (A) [atika]ṁ[ta]ṁ aṁt[ala]ṁ lāj[ā]n[e] v[i]h[ā]
la - yātaṁ nāma [n]i[kha]m[i]s[u]
(B)....[ta miga]viy[ā] a[ṁ]nāni ch[a] edisāni a[bh]i[l]
āmāni huvaṁti naṁ (C) seDevānaṁpiyo

2 P[i]y[a]dasi lājā d[a]sa - [vas]ābhisi[t]e [n]ikhami
Saṁbodh[i] (D) [t]e[na]tā dha[ṁma - yātā)
(E) [tat]esa [ho]ti samana - bābhanānaṁ d[a]s[a]n[e]
ch[a] d[āne] cha v[u]dhānaṁ dasane cha

3 h[i]laṁna - p[a]tividhā[ne cha jāna]padasa janasa
[dasa]ne cha dhaṁmānu[sath]i [cha]........[p]u[chh]ā cha
[ta]d[o]payā (F) e[sā bhuy]e abhilāme hoti
Devānaṁpiyasa Piyada[s]ino lājine bhāge [aṁ]ne

## NINTH ROCK-EDICT

1 (A) देवानंपिये पियदसी लाजा हेवं आहा (B) अधि जने उचावुचं मंगलं कलेति आबाध .......... वीवाह .......... जुपदाये पवासंसि

2 एताये अंनाये च होदिसाये जने वहुकं मंगलं क ....... (C) ........ चु इथी वहुकं च वहुविधं च खुदं च निलठियं च मंगलं कलेति

3 (D) से कटविये चेव खो मंगले (E) अपफले चु खो एस़ हेदिसे मंग ... (F) .... यं चु खो महाफले ए दंममंगले (G) ततेस दासभटकसि संम्यापटिपति

4 गुलूनं अप ............ मे समनवाभनानं दाने एस अंने च ........ धंममंगले नाम (H) से वतविये पितिना पि पुतेन पि भातिना पि

5 सुवामिकेन पि ..... ले आव तस अठस निफतिया (I) अथि च हेवं वुते दाने साधू ति (J) से नथि ............ अनुगहे वा

6 आदिसे धंमदाने धंमानुगहे ... (K) ........... मि ...........तिकेन सहायेन पि वियोवदित .....।... तसि पफलनसि इयं ..............

7 ............. लाधयितवे (L) .............. टव ...........स्वगस आलधी

1 (A) Devānaṁpiye Piyadasi laja hevaṁ āhā

(B) [athi ja]ne uchāvuchaṁ maṁgalṁ kal[e]ti [āb] ādha..........[v]i[vāha]......[ju]padāye pavās[a]si

2 etāye aṁnāye ch[a] hedisāye j[a]n[e] bahukaṁ maṁgalaṁ k[a]............(C)........[chu] ithi b[ahuka]ṁ cha[ba]hu[v]idh[aṁ] ch[a kh]ud[aṁ cha nilathi] yaṁ cha maṁgalṁ kaleti

3 (D) ṣe kat[a]viye che[va kh]o m[a]ṁgale

(E) [a]pa - phale chu kho esa h[e]dise maṁ[ga]...

(F) ... [ya]ṁ [ch]u kho mah[ā] - ph[a]le e[dha]ṁma - maṁgale (G) [ta]te[sa d]ā[sa - bhatakas]i saṁmya - patipat[i]

4 [gulū]naṁ a[pa].............[me] samana - bābhan
[ā]naṁ dāne esa aṁne ch[a]............[dhaṁma] -.
maṁgal[le nāma]
(H) [se] vata[viye p]it[inā pi pute]na pi bhātinā pi

5 suvāmike[na p]i..........[l]e [ā]va tasa athas[a] niphatiy[ā]
(I) [a]thi [cha heva]ṁ v[u]te dāne s[ā]dh[ū] ti (J) [s]e
[na]thi....... [anu]ga[h]e v[ā]
6 [ād]i[se dha]ṁma - dāne dhaṁ[mānugahe]....
(K).........[m]i...............[t]i[k]ena sahāye[na p]i
viyovadita......... i[tasi]pak[alana]si[iya]ṁ.................
7 .......................[l]ādhayitave (L) .........................ta[v]
..........................[svagasa] āl[adh]i

**TENTH ROCK - EDICT**

1 (A) देवानंपिये पियदसी लाजा यसो वा किटी वा न ........ हं मंनने ........ि....... यसो वा किटी या इछति तदत्वाये आ ........... जने
2 ................ सूसं सुमूसतु मे धंम .............. मे (B) एतकाये यसो वा किटी वा इ ...........ि....... पलकमति देवानंपिये पालतिकाये .............
3 किंति सकले अपपलिसवे हुवेया ति (D) पलिस ........ (E) दुकले ................. त अगेन ........... न सवं च पलितिजितु
4 खुदकेन वा उसटेन वा (F) उसटेन चु दुकलतले

1 (A) [Devānaṁ]piyo Piyad[a]s[i lājā yaso v]a

[k]iti vā n... ...............[ha]ṁ maṁn[atc]............ i [yaso] vā k[it]i

[v]ā ichhati tadatvāye [a] ...............[ja]ne

2 ..................[sūsa]ṁ [susu]s[at]u [m]e dhaṁma ...............

[me] (B) etakāye [yaso vakiti v]a i...............i [pa]lakama[t]i

Devānaṁpiyo pāl[atik]ā[y]e ......

3 kiṁti saka[le apa - pal]isave [hu]v[eyā t]i

(D) pa[l]isa............(E) [du]ka[le]..........t[a agena]

.............[na sa]vaṁ cha paliti[j]i[tu]

4 khudakena v[ā] usatena vā

(F) ụ[satena] chu [dukalatale]

## FOURTEENTH ROCK - EDICT

1 (A) इयं धंमलिपी देवानंपियेन पियत्सिना लाजिना लिखा .........
अथि मझिमेन ............. हि सवे सवत घटिते

2 (C) महंते हि विजये वहुके च लिखिते लिखिते लिखियिस .........
(D) अथि ..............वुते तस ...........याये

3 किंति च जने तथा पटिपजया ति (E) ए पि चु हेत असमति लिखिते
स ....... सं........ लोचयितु ......... कला .........ति

1 (A) iyaṁ dhaṁma - lipi De[v]anaṁpiyena

Piyada[sin]ā lāj[inā likhā]..............

athi ma[jhimena]................[h]i

save sav[a]ta ghatite

2 (C) mahaṁte hi vijaye bahu[k]e cha likhite

likhiyis........................(D) [a]thi

......................[vu]te ta[sa]............[y]āy[e]

3 [k]iṁti cha j[a]ne tathā patipajeyā ti

(E) e pi chu heta asamati likhit[e s] ..............

saṁ ......[lochay]itu.......k[a]l[ā]...........[t]i

## AT THE END OF THE SIXTH DHAULI ROCK - EDICT

सेतो

**seto**

## FIRST SEPARATE ROCK - EDICT

1 (A) देवानंपियस वचनेन तोसलियं महामात नगलवियोहालका

2 वतविय (B) अं किछि दखामि हकं तं इछामि किंति कंमन पटिपादयेहं

3 दुवालते च आलभेहं (C) एस च मे मोख्यमत दुवाल एतासि अठसि अं तुफेसु

4 अनुसथि (D) तुफे हि वहूसु पानसहसेसुं आयत पनयं गछेम सु मुनिसानं (E) सवे

5 मुनिसे पजा ममा (F) अया पजाये इछामि हकं किंति सवेन हितसुखेन हिदलोकिक-

6 पाललोकिकेन यूजेवू ति तथा ..... मुनिसेसु मि इछाभि हकं (G) नो च पापुनाय आवग-

7 मुके इयं अठे (H) केछ व एकपुलिसे ..... नाति एतं से पि देसं नो सवं (I) देखत हि तुफे एतं

8 सुविहिता पि (J) नितियं एकपुलिसे पि अथि ये वंधनं वा पलिकिलेसं वा पापुनाति (K) तत होति

9 अकस्मा तेन बधनंतिक अंने च ...... हु जने दवियं दुखीयंति (L) तत इछितविये

10 तुफेहि किंति मभ्रं पटिपादयेमा ति (M) इमेहि चु जातेहि नो संपटिपजति इसाय आसुलोपेन

11 निठुलियेन तुलनाय अनावुतिय आलसियेन किलमथेन (N) से इछितविये किंतिं एते

12 जाता नो हुवेवु ममा ति (O) एतस च सवस मूले अनासुलोपे अतूलना च (P) नितियं ए किलंते सिया

13 न ते उगछ संचलितविये तु वटितविये वा (Q) हेवंमेव ए दखेय तुफाक तेन वतविये

14 आननें देखत हेवं च हेवं च देवानंपियस अनुसथि (R) से महाफले ए तस संपटिपाद

15 महाअपाये असंपटिपति (S) विपटिपादयमीने हि एतं नथि स्वगस आलधि नो लाजालधि

16 (T) दुआहले हि इमस कंमस मे कुते मनोअतिलेके (U) संपटिपजमीने चु एतं स्वगं

17 आलाधयिमथ मम च आननियं एहथ (V) इयं च लिपि तिसनखतेन सेातविया

18 (W) अंतला पि च तिसेन खनसि खनसि एकेन पि सोतविय (X) हेवं च कलंतं तुफे

19 चघथ संपटिपादयितवे (Y) एताये अठाये इयं लिपि लिखित हिद एन

20 नगलवियोहालका सस्वतं समयं यूजेवू ति नस अकस्मा पलिबोधे व

21 अकस्मा पलिकिलेसे व नो सिया ति (Z) एताये च अठाये हकं ... मते पंचसु पंचसु वसे -

22 सु निखामयिसामि ए अखखसे अचंडे सखिनालंभे होसति एतं अठं जानितु ..... तथा

23 कलंति अथ मम अनुसथी ति (AA) उजोनिते पि चु कुमाले एताये व अठाये निखामथिस .......

24 हेदिसमेव वगं नो च अतिकामयिसति तिंनि वसानि (BB) हेमेव तखसिलाते पि (CC) अदा अ ..........

25 ते महामाता निखमिसंति अनुसयानं तदा अहापयितु अतने कंमं एतं पि जानिसंति

26 तं पि तथा कलंति अथ लाजिने अनुसथी ति

1 (A) [Devāna]ṁ[pi]y[asa vacha]nena Tosaliyaṁ ma[hā]māta [naga]la - [v]i[yo]hālak[ā]

2 [va]taviya (B) [aṁ kichhi dakhā]mi hakaṁ taṁ ichhāmi k[i]ṁ[t]i kaṁ[manapa]ti[pāday]ehaṁ

3 duvālate cha ālabhehaṁ (C) esa cha me mokhya - mata duvā [la etasi atha]si aṁ tuph[esu]

4 anusathi (D) tuphehi bahūsu pāna - sahasesuṁ ā[yata] p[a]na[yaṁ ga]chh[e]masu munisānaṁ (E) save

5 munise pajā mamā (F) ath[ā] pajāye ichhāmi h[a] ka[ṁ kiṁti sa] ve[na hi]ta - sukhena hidelo[kika] -

6 pālalokike[na] y[ūjev]ū [t]i [tatha....muni]sesu pi[i]chhami [ha]ka[ṁ] (G) no cha pāpunātha āv[a] - ga -

7 [m]u[k]e [iyaṁ athe] (H) [k]e[chha] v[a] eka - puli[se] ................ nāti e[ta]ṁ se pi desaṁ no savaṁ (I) de[kha]t [a hi t]u[phe] etaṁ

8 suvi[hi]tā pi (J) [n]itiyaṁ eka - pulise [pi athi] y[e] baṁdhanaṁ vā p[a]likilesaṁ vā pāpunāti (K) tata hoti

9. akasmā tenabadhana[ṁ]tik[a]aṁnecha....hujaneda [v]iyedukhiyati(L)tatainchhitaviye

10. tuphehi kiṁti m[a]jhampatipādayemā ti(m)imeh[i]chu [jāteh]inosaṁpatipajatiisāya āsulopena

11. ni[thū]liyenatūlanā[ya]anāvutiyaālasiyena k[i] lamathena (N)seichhitaviyekitiṁ ete

12. [jātāno]huvevuma[m]ā ti(O)etasachasava[sa]mūle anāsulopea[tū]l[a]nācha(P)niti[ya]ṁekilaṁtesiyā

13. [na]teuga[chha]saṁchalitaviy[e]tuva[t]ita[v]iy[e] etaviya vā(Q)hevaṁmevaeda[kheya] t[u]phāk[a]tena vataviye

14. ānaṁnedekhata hevaṁcha hev[t]ṁcha[D] evānampiyasa anusathi(R).semah[ā - pha]le[e]t[a] sa[saṁpa]tipāda

15. mahā - apāye asaṁpatipati(S)[vi]pat[i]pādayaminehi etaṁ nathi savagasa[a]l[a]dhinolāj[ā]la[dh]i

16. (T)duā[ha]lehii[ma]sakaṁm[asa]m[e]kuteman[o] - atileke(U) sa[ṁ]patipajam[i]n[e]chu[etaṁ]svaga[ṁ]

17. ālādha[yi]sa[tha mama chaā]naniyaṁ ehatha(V) iyaṁcha l[i]p[i] t[i]sana[kha]tenaso[ta]viy[ā]

18. (W)aṁta[l]ā[p]i cha[t]i[s]e[nakha]nasi kha[nas] i ekena pi sotaviya(X)hevaṁcha kalaṁtam tuphe

19. chaghatha saṁpa[ti]pād[a]y[i]tave(Y) [e]t[ā]yeathāye iya[ṁ l]i[p]ilikhit[ah]ida ena

20. nagala - vi[y]o[hā]lakā as[v]ataṁ samayaṁ yūjevū t[i]...[na]sa akasmā[pa]libodheva

21. [a]k[a]smā paliki[l]e[s]eva no siyā ti(Z)etāye cha athāye haka[ṁ]...mate p[a]ṁchasu paṁchasu[va]se -

22. su[n]i[khā]may[i]sāmi e akhakhasea[chaṁ]d[e]s[a] khinālaṁbhe hosati etaṁathaṁ jānitu....[ta]thā

23. kala[ṁ]tiatha mama anusathiti(AA)Ujenite pi chu kumāle etāye v[a]athāye[ni]khāma[yisa]......

24. hedisamevavagaṁ no cha atikāmayisati tiṁnivasāni (BB)hemeva T[a]kha[s]ilātepi(CC)[a]dāa......

25. temahāmātā nikhamisaṁti anusayānaṁ tada ahāpayitu atane kaṁmaṁ etaṁ pi jānisaṁti

26. taṁ pi ta[th]ā kalaṁti a[tha]lājine anusathi ti

## SECOND SEPARATE ROCK-EDICT

1. (a) देवानंधियंस वचनेन तोसलियं कुसाले नहामाता च वतविय (B) अ किछि दखाभि हकं तं इ.....

2. दुवालसे च आलमंहं (C) एस च भे मी मोख्यसत दुवाला एतसि अटसि अ नुफनु.....नम

3. अर पजाये इछानि हकं किंति सवेन हितसुखेन हिदलो फिकपाललो फिकारो युजेवु ति हेवं...

4. (F) सिया अंतानं अविजितानं किहदे सु लाज अफेसु.. (G) ... मव इछ नम अन्तेसु.. मि वापुनेकु ते इति देवानंक्यि... अनुविगिन ममाये

5. हुवेनू ति अस्पसेवु च मुखंसेव ,हेवु ममने नी दुखं हेव... नेवू इति खमिसनि ने देवानंपिये अफाका मि ए चकिये खामतवे नम मिभिनं व ज धनं चलेवू

6. हिदलेक पललोकं च आलाधचेनू (H) एतासि अठसि हकं अनुसासासि नुके अतने एतकेन हकं अनुसासितु छंदं च वेदिमु आ हि विति, पटिंजा अ ममा

7. अजला (I) से हेवं कदु कंमे चलिमविये असास.. ſ... च तानि एन वापुनेवू तानि इति अय यिता तय देवानंपिये अफाक आया च अतानं हेवं देवानंपिये अनुकंपति अफे

8. अया च पजा हवं मये देदानंपियस (J) से हकं अनुसासिनु छंदं च वेदितु नुफाक देसावुतिके होसामि एताये अठाये (K) पटिवला हि

नुक असासनाये हिनसुखाये हितसुखाये च तेन

9. हिदलोकिकपाललोकिकाये (L) हेवं च कलंतं तुफे खगं आलाधयिसय ममच आननियं एहय (M) एताये च अठाये इयं लिपि लिखिता हिद एन महामाता खसतं सम

10. युजिसंति अस्वासनाये धंमचलनाये च तेस अंतानं (N) इयं च लिपि अनुचातुंमासं तिसेन नखतेन सीताविया (O) कासं चु खरासि. खनसि अंतला पि तिसेन एकेन पि

11. सोतविय (P) हेवं कलंतं तुफे चधय संपटिपादयितवे

1. (A)Devānaṁpiyas[a]vachanena Tosaliyaṁ kumāle mahā mātā cha vataviya(B) aṁ kichhi dakhām[i]h[akaṁ taṁ i]....

2.duvālate cha ālabhehaṁ(C)esa cha me mokhya-mata duvālā etasi athasi aṁtuphe[s]u....mama

3.(E)ath[a] pajāye ichhāmi hakaṁ ki[ṁ]ti savena hi[ta-sukhe]na hidalokika-pālalokikāye yujevū ti h[e]v[aṁ].

4. (F)siyā aṁtānaṁ avijitānaṁ ki-chha[ṁde]su lāja [aphesu]...(G)...m[a]vaichha mama aṁtesu...i[p]ā[p] unevu te iti Devānaṁp[iy]....[anu]v[i]g[ina]mamāye

5.huvevū ti asvasevu cha sukhaṁmeva lahevu mamat[e] no dukha[ṁ]h[e]va[ṁ]....un[e]vū iti khamisati ne Devānaṁpiyo[aph]akati e chakiyekhamitave mama nimitaṁ [va] cha dhammam chalevū

6.hidaloka palaloka[m]cha āladhayevū (H)etasi athasi haka[ṁ]anusāsāmi tupheana[n]e takena hakaṁ anusāsitu chhaṁdaṁ cha veditu ā [hi] dhi [t] ipatiṁnā cha mamā

7.[a] jalā (I) s[e] hevaṁ katu kaṁme cha [i]t[a]v[i]ye asv [āsa].....i [cha] tāni ena pāpunevū iti atha pitā tatha Devānaṁpiy[e] aphāka athā cha a tānaṁhevam Devānaṁpiye [a]nukaṁpatiti aphe

8.athā cha pajā hevaṁ may[e] D[e]vānaṁpiyasa (J) se hakaṁ anusāsitu [chha]mda[ṁ] ch[a veditu tu] phāk[a] desāvutike hosāmi etāye athāye (K)patibalā hi tuph [e] asvāsanāye hita-sukhāye cha [tesa]

9. hidalokika-pālalo[ki]kāye (L) hevaṁ cha kaklaṁtaṁ tuphe svagaṁ ālādha[yi]sathamama ch [a]ānaniyaṁ ehatha(M)etāye cha athāye iyaṁ lipi likhitā hida e[nama] hāmātā svasata[ṁ sa]ma

10. yujisaṁti as [vā]s[a]nāye dhaṁma-chala[n]āye cha tes[a]aṁ tānaṁ(N)iyaṁ cha lipi [anu] chātuṁmāsaṁ tisena nakhatena sotaviyā (O)kāmaṁchu[kha]pas[i] khanasi aṁtalā pi tisena ekena[p]i

11. [so]taviya(P) hevaṁ kala [ṁ]taṁ [t]uphe chaghatha saṁpatipādayitave

# THE JAUGADA ROCK INSCRIPTION

## FIRST ROCK-EDICT

1. (A) इयं धंमलिपी खेपिंगलसि पवतासि देवानंपियेन पियदसिना लाजिना लिखापिता (B) हिद नो किछि जीवं आलमितु पजो हितविये
2. (C) नो पि च समाजे कयविये (D) वहुकं हि दोसं समाजस द्रखति देवानंपिये पियदसी लाजा (E) अयि पि चु एकतिया समाजा साधुमता देवानंपियस
3. पियद्रसिने लाजिने (F) पुलुवं महानससि देवानांपियस पियदसिने लाजिने अनुदिवसं वहूनि पानसतसहसानि आलमियिसु सुपठाये
4. (G) से अज अदा इयं धंमलिपी लिखिता तिंनि येव पानानि आलंमियंति दुवे मजूला एके मिगे से पि चु मिगे नो नो धुवं (H) एतानि पि छु तिंनि पानानि
5. पछा नो आलभियिसंति

1. (A) iyaṁ dhaṁma-lipī Khepi[ṁ]galasipavatasi Devānaṁpiyena Piyadasina lā lājinā likhā pita (B)hida no kichhi jīvaṁ ālabhi[t]u pajohitaviye

2.(C)no pi cha samāje kataviye (D) bahukaṁ hi dosaṁ hi dosaṁ samājasa drakhati Devānaṁpiye Piyadasī lājā (E) athi pi chu ekatiyā samājā sādhu-matā Devānaṁpiyasa

3.Piyadrasine lājine (F) puluvaṁ mahā [nasa]si Devānaṁpiyasa Piyadasine lājine anudivasaṁ bah[ū]ni pāna-sata-sah[a]sāni ālabhiyisu sūpa[th]āye

4.(G) se aja adā iyaṁ dhaṁma - lipī likhitā tiṁni yeva pānāni āla[ṁ]bhiyaṁti duve majūlā eke migese pi chu mige no dhuvaṁ (H)e tāni pi chu tiṁni pānāni
5. pachhā no āla[bh]iyisaṁti

**SECOND ROCK- EDICT**

1. (A) सवत विजितसि देवानंपियस पियदसिने लाजिने ए वा पि अंता अया चोडा पंडिया सतियपुते..... ी अंतियाके नाम
2. येनलाजा ए वा पि तस आंतियोकस सामंता लाजाने सवत देवानंपियेन पियदसिना लाजि.......चिकिसा च
3. पसुचिकिसा च (B) ओसधानि आनि मुनितोपगानि पसुओपगनि च अतत नयि सवत... च अतत नायि
4. सवत्र हालापिता च लोपापिता च (D) मगेसु उदुपानानी खानापितानि लुखानि च....

1. (A) Savata vijitasi Devānaṁpiyasa Piyadasine lājine e vā pi aṁtā athā Chodā Paṁdiyā Satiyapu[t]e......ī Aṁtiyoke nāma

2. Yona – lājā [c] vā pi tasa Aṁtiyokasa sāmaṁtā lājāne savata Devānaṁpiyena Piyadasinā lāji......[ch]ikisā cha

3. pasu - chikisā cha (B) osadhāni āni munisopagāni pasu - opagani cha atata nathi sava [ta] ........ cha atata nathi

4. s[a]vatra hālāpitā cha lopāpitā cha (D) magesu udupānāni khānāpitāni lukhāni cha...........

## THIRD ROCK- EDICT

1. देवानंपिये पिसदसी लाजा हेवं आहा (B) दुवादसवसाभिसितेन मे इयं आ......च पोदसिके च
2. पंचमु पंचमु वसेमु अनुसयानं निखमावु अया अंनाये पि कंमने.... सामितसंयुतेस...
3. नतिसु च वंसनसमनेहि साधु दाने जीवेसु अनालंमे साधु.... यि....
4. हेनुने च वियंजनते च

1. (A) Devā[na]mpiye Piyadasi lājā hevaṁ āhā (B) duvādasa - vasābhisitena me iyaṁ [ā]............... cha pād[e] sike cha

2. paṁchasu paṁchasu vasesu anusayānaṁ nikhamāvū athā aṁnāye pi kaṁma[n]e........[s]ā mita – saṁthute[s]....

3. nātisu ch [a] baṁbhana – samanehi sādhu dāne jīvesu [a]nālaṁbhe sādhu.......[y]i.....

4. hetute cha viyaṁjanate cha

## FOURTH ROCK - EDICT

1. (A) अतिकंतं अंतलं वहुनि वससतानि वदिने व पानालंमे..........
2. (B) से अज देवानंपियस पियदसिने लाजिने धंमचलनेन भेल............
3. दिवियानि लूपानि द्रसयितु मुनिसानं (c) अदिसे वहूहि वससते.........
4. धंमानुसयिया अनालंभे पानानं अविहिसा भूतानं नातिसु संप.......
5. (D) एस अंने च बहुविधे धंमतलने वढिने (E) वढयि.......

6. पियदसिने लाजिने पवदयिसंति सेव धंमचल.....

7. (H) धंमचलने पि चु नो होति......

8. हीनि च मा अलोचयि..........

1. (A) a[t]ikaṁtaṁ aṁtalaṁ bahūni vasa - satāni vadhite va pānālaṁbhe.....

2. (B) se aja Devānaṁpiyasa Piyadasine jājjine dhaṁma - chalanena bhe[l].........

3. divi[y]āni lūpāni drasayitu munisānaṁ(C)ādise bahūhi vasa - sate....

4. dhaṁmānusathiyā anālaṁbhe pānānaṁ avilhbn bhūtānaṁ nātisu[saṁpa]............

5. (D) esa aṁne cha bahuvidhe dhaṁma - chalane vadhite (E) va[dhay]i........

6. Piyadasine lājine pavadhayi [sa]ṁ[t]i[y]e[va]dhaṁma - cha[la]..............

7. (H) dhaṁma - chalanepi chu no ho[t]i.......

8. [hi]nicha mā aloch[ay]i..........

## FIFTH ROCK- EDICT

1. (A) देवानंपिये पियदं..........

2. नती व पलं च ते.........

3. भुपदालये (H) से अ.........

4. घंमाएियाना..........

5. .....भनिमि..........

6. मोखाये..........

7. ए वा..........

8.

1. (A) Devā[na]ṁpiye Piya[da]..........

2. nat[ī]va palaṁ cha te................

3. s[u]padālaye (H) se[a]................

4. [dha]ṁ[m]ā[dh]i[th]ānā..........

5......bhanibhi............

6. mokhāye..........

7. e[v]ā.........

8..................

## SIXTH ROCK-EDICT

1. (A) .....नंपिये पियदसी लाजां हेवं आहा (B) अतिकंतं अंतलं नो हूतपुलुवे सवं कालं अठकंमे. पटिविदना व (C) से ममया कटे (D) सवं कालं

2. .....स मे अंते ओलोधनसि गभागालसि वचसि वनीतसि उयानसि च सवत पटिवेदका जनस अठं प्रटिवेदयंतु मे ति (E) सवत च जनस

3. ...........कं (F) अं पि च किंछि मुखते आनपयामि? दापकं वा सावकं वा ए वा महामाते हि अतिवायिके आलोपिते होति तसि अठसि विवादे व

4. .... लिसायं आनंतलियं पटिवेदेतविये से ति सवत सवं कालं (G) हेव मे अनुसये (H) नयि हि मे तोसे उठानसि अठसंतीलनाय च

5. (I) ......... मे सवलोकहिते (J) तस च पन इयं मूले उंठाने च अठसंतीलना च (K) नथि हि कंमतला सवलोकहितेन (L) अं च किछि पलकमामि हकं

6. ....... नियं येहं ति हिद च कानि मुखयामि पलत च स्वगं आलाधयंतू ति (M) एताये अठाये इयं धंमलिपी लिखिता चिलठितीका होतु

7. ..... ता मे पलकमंतु सवलोकहिताये (N) दुकले चु इयं अनत अगेन पलकमेन

1 (A)........[na]ṁpiyo Piyadasī lājā hevaṁ āhā (B) atikaṁtaṁ aṁtalaṁ no hūtapuluve savaṁ kalam atha-kaṁm[e] pativedanā va (C) se mamayā kate (D) savaṁ kālaṁ

2. ......[sa m]e aṁte olodhanasi gabhāgālasi vachasi vinītas [i]uyānasi cha savata pativedakā janasa athaṁ prative dayaṁtume ti (E) savata cha janasa

3............[ka]ṁ (F) aṁ pi cha kiṁchhi mukhate ānapayāmi dāpakaṁ vā sāvakaṁ vā ev[ā]mah[ā]mātehi a [t]i[yā]yike[ā]opite hoti tasi athasi vivāde va

4. .......lisāy[aṁ ā]naṁ[ta]liyaṁ pativedetaviye me ti savata savam kālaṁ (G) hevaṁ me anusathe (H) nathi hi me tose uthānasi athasaṁtīlan [ā] y[a] cha

5. (f).......... me sava-loka-hite(J) tasa cha pana iyaṁ mule uthāne cha atha-saṁtilanā cha(K)nathi hi k [aṁ] matalā sava-loka-hiten[a] (L)aṁ cha kichhi p[a]lakamāmi hakaṁ

6.......[n]iyaṁ yehaṁ ti hida cha kāni su[kha]yāmi palatacha savagam ālādhayaṁtū ti (M) etāye athāye i[ya]ṁ dhamma-lipī likhitā chila-thitikā hotu

7...... [t]ā me[pa]lakamaṁtu sava-loka-hitāye (N)dukale chu i( ya(ṁ aṁnata agena palakamena

**SEVENTH ROCK-EDICT**

1.(A) .......... दसी लाजा सवत इछति सवपासंडा वसे... ति (B) सवे हि ते सयमं भावसुधी च इछंति (C) मुनिसा च उचावुचछंदा उचावुचलागा

2. (D) ............सं व कछंति (E) विपुले पि चा दाने....... यी च नीचे बाढं

1. (A)........da[si] lājā savata ichhati sava-p[ā]saṁdā va [s]e..[t]i (B) [sav]ehi te sa[yama]ṁ bhāva-[su]dhī cha ichhaṁti(C)munisā cha uchāvucha-chhaṁdā uchāvuch [a]-lāgā

2. (D).....[sa]ṁ va kachhaṁti (E) [v]i[pul]e[p]i chā [d]ā [ne]......[dhi]cha niche [b]ādhaṁ

## EIGHTH ROCK- EDICT

1. ...........विया अनानि च एदि ......मानि हुवंति नं (C) से देवानंपिये
2. पिय...........दस............ता (E) ततेस होति स.....च दाने च वुढानं दसने च
3. हिलंनपटिविधाने च.......धंमपलिपुछा .... लिामे होति देवानंपियस
4. पियदसिने लाजिने भागे अ....

1. 4.........[v]i[y]ā[a]ṁnāni cha e[d]i........[m]āni huvaṁti naṁ (C)se Dovānaṁpiye

2. [Piya].........[dasa]......[tā] (E)[ta]tesa hoti [sa]......... cha dānecha vudhānaṁ dasane cha

3. hilaṁna - pativ[i]dh[ā]ne [cha]........[dha] ṁma - p[al]i [puchh]ā......ilāme hoti De[v]ānaṁpiyasa

4. Piyadasine lājine bhāge[a].....

## NINTH ROCK-EDICT

1. (A) देवानंपिये पियेदसी लाजा.....पजुपदाये पवाससि एताये अंनाये च
2. हेदिसाये जने वहुकं.......च मंगलं कलेति (D) से कटविये चेव खो मंगले
3. (E) अपफले चु खो एस हे दिसे म.....(F) इयं चु.....समटकसि संम्यापटिपति गुलूनं अपचिति पानेसु सयमे

4. समनवाभनानं दाने एस अंने.... पितिना पि पुतेन पि भातिना पि सुवामिकेन पि इयं साधु इयं कटविये

5. ...... स, दाने अनुगहे वा आदिसे धंमदाने धमानुगहे च (K) से चु खो मितेन

6. ..........यं साधू इमेन सकिये स्वगे आलाधयितवे (L) किं हि इमेन कटवियतला

7.

1. (A) Devān[am]piye Piyadasilā[jā]........[pa]jupadāye pavāsasi etāye aṁnāye cha

2. hedisāye jane [ba]hu[ka]ṁ.........[cha ma]ṁ[gala]ṁ k [a]leti(D) se kataviye cheva kho maṁgale

3. (E)apa-[pha]le chu [kh]o e[sa] he[d]ise ma....(F) i[ya]ṁ [chu].......[sa-bha]takasi saṁmyā-patipati gulūnaṁ apachiti pānesu say[a]me

4. saman[a]-bābha[n]ā[nām d]ā [n]e [esa a] ṁ[n]e..........[pi]tinā pi putena pi bhātinā pi suvāmike [na] pi iyaṁ sādhu iyaṁ kataviye

5. .........[s]e dāne anugah[e] vā ādi[s]e dhaṁma-dāne dhaṁmānugahe cha (K) se chu kho mitena

6. .......yam sādh [u]imena sakiye svage alādhayitave(L) kiṁ hi imena kataviyatalā

7. ...............

## TENTH ROCK-EDITCT

1. (A) .......यतो वा किठी वा इछति तदत्वये आयतिये च जने धंममुसूसं सुसूसनु मे
2. ..........ति देवानंपिये पालतिकाये वा किंति सकले अपपलिसवे हुवेया ति
3. (D) ..........लितिजितु खुदकेन वा उसटेन वा (F) उसटेन चु दुकलतले

1.(A)........[ya] so vā ki[t]ī vā ichh[a]ti tadatvāye ā[ya]tiye cha jane dhaṁma – sasūsaṁ susūsatu me

2. ......[t]i Devānaṁpiye pālatikāye vā ki[ṁ]ti [sa]kale apa – palısave [h]uveyā ti

3. (D) ...[l]itijit[u]khudakena[v]ā u[sa]tena vā (F) usatena chu dukalatale

## FOURTEENTH ROCK - EDICT

1. (A) ...........मभिमेन अयि वियटेन (B) नो हि सवे सवत धटिते (c) महंते हि विजयें
2. ..........स माधुलियाये किंति च जने तथा पटिपजेया ति (E) ए पि चु हंत.
3.

1. (A).......[ma]jhime[na] ath[i] vithatena (B) [no] hi save savata ghatite (C)mahaṁte hi vijaye

2............[sa]mādhuliyāye kiṁt[i] cha jane tathā patipajeyā ti [E] e pi chu heta

3...................

## FIRST SEPARATE ROCK-EDICT

1. (A) देवानंपिये हेवं आहा (B) समापायं महामाता नगलवियोहालक हेवं वतविया (C) अं किछि दखामि हकं नं इछामि किंति कं कमन पटिपातयेहं
2. दुवालते च आलभेहं (D) एस च मे कोखियमत दुवालं अं तुफेसु अनुसथि (E) फे हि वहूसु पानसहसेमु आयत्त पनयं गछेम सु मुनिसानं (F) सवमुना मे
3. पजा (G) अय पजाय इछामि किंति मे सवेन हितसुखेन यूजेयू ति हिदलीगिक पाललीकिकेन हेमेव मे इछ सवमुनिसेमु (H) नो चु तुफे एतं पापुनाय आवगमुके
4. इयं अठे (I) केचा एकमुतिसे पापुनाति से पि देसं नो सवं (J) दखय हि तुफे पि मुविता पि (K) वहुक अटि ये एति एकमुनिसे वंधनं पलिकिलेसं पि पापुनाति (L) तत होति अक
5. स्मा ति तेन वधनंतिक अन्ये च वगे वहुके वेदयाति (M) तत तुफेहि इछितये किंति मभं पटिपातयेम (N) इमेहि जातेहि नो पटिपजति इसाय आसुलोपेन निठूलियेन

6. तुलाय अनावुतिय आलस्येन किलमयेन (O) हेवं इढितविये किंति से एतानि जातानि तो हूेयू ति (P) सवस चु इयं मूले अनासुलोपे अनुलना च (Q) नितियं एयं किलंते सिय.....

7. संचलितु उथाया संचलितव्ये तु वटितविय पि एतविये पि तीतियं (R) एवं दखेया आनंने शिाभपेतविये हेवं हेवं च देवानंपियस अनुसयि ति (S) एतं संपटिपातयं -

8. तं महाफले होति असंपटिपति महापाये होति (T) विपटिपातयंतं नो स्वगआलधि नो लाजाधि (U) दुआहले एतस कंमस स मे कुते मनो अतिलेके (V) एतं संपटिपजमीने मम

9. च आननेयं एसय स्वगं च आलाधयिसया (W) इयं चा लिपी अनुतिसं सोतविया (X) अला पि खनेन सोतविया एककेन पि (Y).... मीने चधथ.....

10. तवे (Z) एताये च अठाये इयं लिखिता लिपी एन महामाता नगलक सस्वतं समयं एतं युजेयु ति एन मुनिसानं अ... ने पलिकि.. ये

11. पंचसु पंचसु वसेसु अनुसयानं निस्वामयिसामि महामानं अचंडं अफलुसं त.....पि कुमाले वि .. त........मयि.......लाते.......

12. ........बचनिक अद अनुसयानं निस्वमिसंति अतने कंमं... यितु तं पि तथा कलंति अथा..........

1. (A) Dev[ā]naṁpiye he [va]ṁ [ā]hā (B)sam[ā]pāyaṁ mahāmātā [na]gala - viyohālaka he[vaṁ va]tav[i]y[ā] (C)aṁkichhi dakhāmi ha[ka]ṁ [taṁ]ichhām[ik]i ṁt[i kaṁ kamana pa] tipātayehaṁ

2. duvālate cha ālabhehaṁ (D) es[a] cha me mokhiya-mata duvālaṁ a[ṁ] tuphesu anusathi (E) phe hi bahusu pāna-sahasesu [ā]ya[ta] p[a]na[yaṁ] gaehhema [su]m [u]n[i]s[ā]na[ṁ](F ( sava-mu[n] a me

3. pajā(G) atha pa [jā]ye ichhām[i kiṁ]t[i] me savena hita-sukhena y[ū]ieyū ti hi [dal] o[g] ik[a] -pālalokikena [he]meva me ichha sava-munis[e]su (H) no chu tu[phe e] taṁ[p] ā[p]unātha āva-gamu[k]e

4. [i]yaṁ ath [e] (I) kechā eka-[muni]s[e] pā[p]unāti se pi desaṁ no savaṁ (J) dakhatha hi [tuphe] pi suvitā [p]i(K) bahuka athi ye eti eka-munise ba[ṁ] dhanaṁ pali[kile]saṁ [p]i pāpunāti (L) tata [ho]t[i aka]-

5. sm[ā]ti ten[a] badhana [ṁ]ti[ka anye] cha [va]ge bahuke vedayati (M) tata tuphe [hi ichhi]taye kiṁti majhaṁ [pa]tipātayem[a] (N) imehi jāte [hi] no [pa]tipa[ja]ti i[s]ā [ya] āsulopena [ni] thū[li]ye[na]

6. t[ul]āya [a]nā[v]uti[ya āla]s[y]e[na ki]lamath[e]na(O) hevaṁ ichit[a]vi[y]ekiṁti me et[ā]ni jātā[ni n]o hveyu ti (P) savasa chu iyaṁ mū[le]a[n] ā[s]u[lo]p[e atulanā]cha (Q) ni[tiya]ṁ [e]y[aṁ k]il[aṁt]e [siya]......

7. saṁchalitu uthāy[ā] saṁchalitavye tu v[a]titaviya [pi]etaviye pi nit[i]yam (R) eve dakh [e]yā āna[ṁ]ne nijhap[e]ta[vi] ye heva[ṁ hevaṁ] cha Devānaṁ[p]i[ya] sa an[u]sa[thi ti] (S) [eta]ṁ [saṁpatipā]ta[yaṁ].

8. taṁ mahā - phale hoti asaṁpatipati mahāpāy[e] hoti(T) vipatipātayamtaṁ no svag[a] - āladhi no lājādhi (U) du [ā]hale etasa [kam] masa sa me k[u]t[ema]n[o - ati]le[ke] (V)[etaṁ sampatipajamine mama]

9. cha ānaneyam esatha svagaṁ cha ālā [dha] yisa[th] ā (W) iyaṁ chā li[p]i anutisaṁ sot[a]v[i] yā(X)[a]lā[p] i kha [ne] na sota[vi] yā ek[a] k[e]na pi (Y)......m[i]nech [aghatha]........

10. tave (Z) etāye cha ath [ā] ye iyaṁ [li] khitā [l] ipī ena mahāmātā nagalaka sa [s]vata[ṁ]sama[ya]ṁ [etaṁ] yu [j]ey[u] t[i] ena [muni] s[ā]naṁ [a]....ne [pal]i[k]i.......ye

11. [pa] ṁchasu paṁchasu va[sesu] anu[sa] yānaṁ nikhāma[y]isāmi mahāmāta [ṁ] achaṁda [ṁ] aphal [usa]ṁ ta.....pi kumāle [v]i ..ta.....m[ayi].....[lā]t[e]...

12. .....vachanik[a] ada [anusa] yānaṁ n[ikha] mi[saṁ] ti a[ta] ne ka[ṁma]ṁ.....[yitu taṁ pi tathā] kalaṁti [athā]...

## SECOND SEPARATE ROCK-EDICT

1 (A) देवानंपिये हेवं आह (B) समापायं महमता लाजवचनिक वतविया (C) अं किछि दखामि हकं तं इछामि हकं किंति कं कमन

2 पटिपातयेहं दुवालत्ते च आलभेहं (D) एस च मे मोखियमत दुवाल एतस अथस अं तुफेसु अनुसथि (E) सवमुनि-

3 सा मे पजा (F) अथ पजाये इछामि किंति मे सवेरगा हितसुखेन युजेयू अथ पजाये इछामि किंति से सवेन हितसु -

4 खेत युजेयू ति हिदलोगिकपाललोकिकेरग हेवंमेव मे इछ सवमुनिसेसु (G) सिया अंतानं अविजिता -

5 नं किंछांदे सु लाजा अफेसू ति (H) एताका वा मे इछ अंतेसु पापुनेयु लाजा हेवं इछति अनुविगिन व्हेयू

6 ममियाये अस्वसेयु च मे सुखंमेव च लहेयू ममते नो खं हेवं च पापुनेयु खमिसाति ने लाजा

7 ए सकिये खमितवे ममं निमितं च धंमं चलेयू ति हिदलोगं च पललोगं च आलाधयेयू (I) एताये

8 च अठाये हकं तुफेनि अनुसासामि अनने एतकेन हकं तुफेनि अनुसासितु छंदं च वेदि -

9 तु आ मम धिति पटिंना च अचल (J) स हेवं कटू कंमे चलितविये अस्वासनिया च ते एन ते पापुने -

10 यु अथा पित हेवं ने लाजा ति अथ अंतानं अनुकंपति हेवं अफेनि अनुकंपति अथा पजा हे -

11 वं मये लाजिने (K) तुफेनि हकं अनुसासित छांदं च वेदित आ मम धिति पाटिंना चा अचल सकल -

12 देसाआयुतिके होसामी एतसि अथसि (L) अलं हि तुफे अस्वासनाये

हितसुखाये च तेसं हिद -

13 लोगिकपाललोकिकाये (M) हेवं च कलंतं स्वगं च आलाधयिसथ मम च आननेयं एसथ (N) ए -

14 ताये च अथाये इयं लिपी लिखित हिद एन महामाता सास्वतं समं युजेयू अस्वासनाये च

15 धंमचलनाये च अंतानं (O) इयं च लिपी अनुचातुंमासं सोतविया तिसेन (P) अंतला पि च सोतविया

16 (Q) खने संतं एकेन पि सोतविया (R) हेवं च कलंतं चघथ सं पटिपातयितवे

1 (A) Devānampiye hevaṁ ā[ha]
(B) Samāpāyaṁ mahamatā l[ā]ja -
vachanik[a] vataviyā (C) aṁ kichhi dakh[ā]
mi hakaṁ taṁ i[chh]āmi hakaṁ k[iṁ]ti kaṁ kamana

2 patipātayehaṁ duvā[la]te cha ālabhehaṁ
(D) esa cha me mokhiya - mat[a] duvāl[a]
etasa a[tha]sa a[ṁ] t[uph]esu anusa[thi] (E) sava - muni -

3 sā me pajā (F) atha pajāy[e] ichhāmi kiṁti me savenā
hita - su[kh]ena yu[je]yū[a]tha payāye ichhāmi kiṁ[ti]
me[e] savena hita - su -

4 kh[e]na yujeyū ti hidalogika - pālaloki[k]e[na]
hevaṁmeva me ichha sava - munisesu (G) siyā
aṁ tānaṁ [a]vijitā -

5 naṁ kiṁ - chhāṁde su lājā aphesū ti (H)
etākā [vā] me iccha [a]ṁtesu pāpuneyu
lājā hevaṁ ichh[a]ti anu[v]i[g]ina hve[yū]

6 mamiyāye [a]svaseyu cha me sukhaṁ[m]ev[a]
cha lahey[ū] mamate [n]o kha[ṁ] hevaṁ cha
pāpuneyu kha[m]i[sa]ti ne lājā

7 e s[a]kiye khamitave mamaṁ nimitaṁ cha
dhaṁma[ṁ] chaley[ū] ti hidalog[aṁ] cha
palalogaṁ cha ālādhayey[ū] (I) etāye

8 cha athāye hakaṁ tupheni anusāsāmi ana
[ne eta]kena [ha]kaṁ tupheni a[nu]sāsitu
chhaṁda[ṁ cha] vedi -

9 [t]u ā mama dhiti patiṁnā cha achala
(J) sa hevaṁ [ka]tū k[aṁ]me [cha]litaviye
asuāsa[n]iyā ch[a] te en[a] te pānune -

10 yu a[th]ā pita [h]evaṁ [n]e lājā ti atha [a] tānaṁ
anukaṁpat[i he]vaṁ a[ph]eni anuka[ṁpa]ti athā pajā he -

11 vaṁ [may]e lā[j]ine (K) tupheni hakaṁ anusāsita
[chh]āṁdaṁ [cha v]e[di]ta [ā ma]ma dhiti pati[ṁ]
nā chā achala [saka]la -

12 desā - āy[ut]ike hosāmi et[a]si [a]thas[i]
(L) [a]laṁ [h]i tuphe asvāsa[nā]ye hi[ta] -
sukhāye [cha te]sa[ṁ] hida -

13 logi[ka] - p[ā]lal[o]ki[k]ā[y]e (M) hevaṁ cha
kalaṁtaṁ svaga[ṁ cha ā]lādhayisa[tha]
mama cha āna[n]eyaṁ es[a]tha (N) e -

14 tāye cha a[th]āye i[ya]ṁ lipi li[kh]i[ta hi]da
e[na ma]h[ā]mātā sāsvataṁ samaṁ
yujeyū asvāsanāye cha

15 dhaṁma – chala[nā]ye [cha] aṁta[na]ṁ
(O) iyaṁ cha lipi a[nu]ch[ā]tuṁ[m]āsaṁ
s[ota]viyā tisena (P) aṁta[lā] pi cha sotaviyā

16 (Q) khane saṁtaṁ eke[na] pi [sota]v[i]yā
(R) heva[ṁ] cha [ka]laṁ[ta]ṁ chaghatha
saṁpatipātayit[av]e

# DHAULI & JAUGADA ROCK INSCRIPTION'S TRANSLATION (ENGLISH)

## FIRST ROCK EDICT : DHAULI & JAUGADA

(A) This rescript on morality has been caused to be written on the khēpingalā✪ mountain by king Dēvānāṁpriya Priyadarsin.

(B) Here no living being must be killed and scrificed.

(C) And also no festival meeting must be held.

(D) For king Dēvānāṁpriya Priyadarsin sees much evil in festival meetings.

(E) But there are also some festival meetings which are considered meritorious by king Dēvānāmpriya Priyadarsin.

(F) Formerly in the kitchen of king Dēvānāṁpriya Priyadrin's many hundred thousands of animals were killed daily for the sake of curry.

(G) But now, when this rescript on morality is written, only three animals are being killed (daily), (viz.) two peacocks (and ) one deer, but even this deer not regularly. (H) But even these three animals shall not be killed in future.

## SECOND ROCK EDICT : DHAULI & JAUGADA

(A) Everywhere in the dominions of king Dēvānāṁpriya Priyadarsin and also (of those) who (are his ) borderers, such as the Chōdas, the Pāndyas , the Satiyaputa, ...... the Yōna king named Antioka, and also the kings who are the neighbours of this Antiyoka, - everywhere [two (kinds of ) medical treatment were established] by



✪ Mentioned at the Jaugada

king Dēvānaṁpriya Priyadar'sin . (viz.) medical treatment [for men] and medical treatment for cattle.

(B) Wherever there were no herbs that are beneficial to men and beneficial to cattle, everywhere they were caused to be imported and to be planted.

(C) Wherever there were no roots and [fruits], every where they were caused to be imported and to be planted.

(D) On the roads wells were caused to be dug, and trees were caused to be planted for the use of [cattle and men].

### THIRD ROCK EDICT : DHAULI & JAUGADA

(A) King Dēvānāṁpriya Priyadar'sin speaks thus

(B) (When I had been ) anointed twelve years, the following was ordered by me.

(C) [Everywhere] in my dominions the *Yuktas*, the *lajuka*, and the Prādēs'ika shall set out on a complete tour (throughout their charges) every five years, just as for other business, even so for the following instruction in morality.

(D) Meritorious is obdience to mother and father, to friends and acquaintances, and to relatives. Liberality to Brāhmanas and Sramanas is meritorious. Abstention from killing animals is meritorious. Moderation in expenditure (and) moderation in possessions are meritorious.

(E) And the council (of Mahāmātras) also shall order the Yuktas to register (these rules) both with (the addition of ) reasons and according to the letter.

## FOURTH ROCK EDICT : DHAULI & JAUGADA

(A) In times past, for many hundreds of years, there had ever been promoted the killing of animals and the hurting of living beings, discourtesy to relatives, (and) discourtesy to Sramanas and Brāhmanas

(B) But now, in consequence of the practice of morality on the part of king Dēvānāṁpriya Priyada'rsin, the sound of drums has become the sound of morality, showing the people representations of arial chariots, elephants, masses of fire, and other divine figures.

(C) Such as they had not existed before for many hundreds of years, thus there are now promoted, through the instruction in morality on the part of king Dēvānāṁpriya Priyadar'sin abstention, from killing animals, abstention from hurting living beings, courtesy to relatives, courtesy to Sramanas and Brāhmanas, obedience to mother and father, (and ) obedience to the aged.

(D) In this and many other ways is the practice of morality promoted.

(E) And king Dēvānāṁpriya Priyadar'sin will ever promote this practice of morality.

(F) But also the sons, grandsons, and great-grandsons of king Dēvānāṁpriya Priyada'rsin will ever promote this practice of morality until the aeon (of destruction of the world), (and ) will instruct (people ) in morality, abiding by morality and by good conduct.

(G) for this is the best work, viz.. instruction in morality.

(H) But the practice of morality also is not (possible) for (a person) devoid of good conduct.

(I) Therefore promotion and not neglect of this object is meritorious.

(J) For the following purpose has this been written, (viz. in order that) they should devote themselves to the promotion of the practice, and that they should not approve the neglect (of it).

(K) This has been written here by king Dēvānāṁpriya Priyada'rsin (When he had been) anointed twelve years.

**FIFTH ROCK EDICT : DHAULI & JAUGADA**

(A) King Dēvānāṁpriya Priyada'rsin speaks thus.

(B) It is difficult to perform virtuous deeds.

(C) He [who starts performing] victorious deeds accomplishes something difficult.

(D) Now, by me many virtuous deeds have been performed.

(E) Therefore (among ) my sons and grandsons, and (among) my descendants (who shall come) after them until the aeon (of the destruction of the world), those

who will conform to this (duty) will perform good deeds.

(F) He who will neglect even a portion of this (duty) will perform evil deeds.

(G) For sin indeed steps fast.

(H) How in times past, (officers) called Mahāmātras of morality did not exist before.

(I) But (the officers) called Mahāmātras of morality were appointed by me (when I had been) anointed thirteen years.

(J) These are occupied with all sects in establishing morality, in promoting morality, and for the welfare and happiness of those who are devoted to morality (even) among the Yōnas, Kambōchas, and Gandhālas, among the lathikas and Pitēnikas and whatever other western borderers (of mine there are).

(K) They are occupied with servants and masters, with Brāhmanas and Ibhyas, with the destitute, and with the aged, for the welfare and happiness of those who are devoted to morality, (and ) in releasing (them) from the fetters (of worldly life).

(L) They are occupied in supporting prisoners (with money), in causing / (their) fetters to be taken off, and in setting (them) free, if (one has) children, or is bewitched, or aged, respectively.

(M) They are occupied everywhere, both here and in all the outlying towns, in all the harems of myself, of my

brothers, and of (my) sisters, and with (my) other relatives.

(N) These Mahāmātras of morality are occupied on the whole earth with those who are devoted to morality, (in order to ascertain) whether one is eager for morality, or established in morality, or furnished with gifts.

(O) For the following purpose has this rescript on morality been written, (viz, that) it may be of long duration, and (that) my descendants may conform to it.

## SIXTH ROCK EDICT : DHAULI & JAUGADA

(A) King Dēvānāṁpriya Priyada'rsin speaks thus.

(B) In times past neither the disposal of affairs nor the submission of reports at all times did exist before.

(C) But I have made (the following arrangement).

(D) Reporters have to report to me the affairs of the people at any time (and) anywhere, while I am [eating], within the harem, in the inner apartment, at the cowpen, in the palanquin, and in the park.

(E) And everywhere I am disposing of the affairs of the people.

(F) And also, if in the council ( of Mahāmātras ) a dispute arises, or an amendment is moved, in connexion with any donation or proclamation which I am ordering verbally, or (in connexion with) an emergent matter which has been delegated to the Mahāmātras , it must

be reported to me immediately, anywher, (and) at any time.

(G) Thus I have ordered

(H) For I am never satisfied in exerting myself and in dispatching business.

(I) For I consider it my duty (to promote) the welfare of all men.

(J) But the root of that (is) this, (viz.) exertion and the dispatch of business.

(K) For no duty is more important than (promoting) the welfare of all men.

(L) And whatever effort I am making, (is made) in order that I may discharge the debt ( which I owe) to living beings, (that) I may make them happy in this (world), and (that) they may attain heaven in the other (world).

(M) For the following purpose has this rescript on morality been written, (viz. that) it may be of long duration, and (that) my sons (and) great-grandsons may display the same zeal for the welfare of all men.

(N) But it is difficult to accomplish this without great zeal.

**SEVENTH ROCK EDICT : DHAULI & JAUGADA**

(A) King Dēvānāṁpriya Priyada'rsin desires (that) all sects may reside everywhere.

(B) For all these desire self-control and purity of mind.

(C) And men possess various desires (and) various passion.

(D) They will fulfil either the whole or (only) a portion (of

their duties).

(E) And even one who (practises) great liberality, (but) does not possess self-control and purity of mind, is very mean.

### EIGHTH ROCK EDICT : DHAULI & JAUGADA

(A) In times past, kings used to set out on so- called pleasure - tours.

(B) On these (tours) hunting and other such pleasures were (enjoyed) :

(C) But when king Dēvānāṁpriya Priyada'rsin had been anointed ten years, he went out to Saṁbōdhi

(D) Therefore tours of morality (were undertaken) here.

(E) On these (tours) the following takes place, (viz.) visiting Sramanas and Brāhmanas and making gifts (to them), visiting the aged and supporting (them) with gold, visiting the people of the country, instructing (them) in morality, and questioning (them) about morality, as suitable for this (occasion).

(F) This second period (of the reign) of king Dēvānāṁpriya Priyada'rsin becomes a pleasure in a higher degree.

### NINTH ROCK EDICT : DHAULI & JAUGADA

(A) King Dēvānāṁpriya Priyada'rsin speaks thus.

(B) Men are practising various ceremonies during illness..... at the marriage of a daughter, at the birth of a child, (and) when setting out on a journey ; on these

and other such (occasions) men [are practising] many ceremonies.

(C) But ... women are practising many and various vulgar and useless ceremonies.

(D) Now ceremonies should certainly be practised.

(E) But such ceremonies as these bear little fruit indeed.

(F) But the following bears much fruit indeed, viz. the practice of morality.

(G) Herein the following (are comprised), (viz.) proper courtesy to slaves and servants, reverence to elders, gentleness to animals, (and) liberality to S'ramanas and Brăhmanas; these and other [such] (virtues) are called the practice of morality.

(H) therefore a father, or a son, or a brother, or a master ought to say : - This is meritorious. This [practice] should be observed until the desired) object is attained.

(I) And it has been said thus: Gifts are meritorious.

(J) But there is no [such] gift or benefit as the gift of morality and the benefit of morality.

(K) Therefore a friend.... [a relative], and a companion should indeed admonish (another) on such and such an occasion:- This.... this is meritorious. By this (practice) it is possible to attain heaven.

(L) For what is more desirable than this, [viz.] the attainment of heaven?

## TENTH ROCK EDICT : DHAULI & JAUGADA

(A) King Devanaṁpriya Priyada'rsin does not think that either glory of fame [conveys much advantage, except whatever] glory or fame he desires (on account of his aim that) at the present time. and in the future, men may (be induced) by him to practise obedience to morality.. morality.

(B) On this (account) [he is desiring] glory and fame.

(C) [Whatever] effort Dēvānāṁpriya is making, (is) only for the sake of (merit) in the other (world), (and) in order that all (men) may run little danger.

(D) The danger......

(E) .......difficult to accomplish either for a lowly (person) or for a high one [without] great [zeal] and (without) laying aside every (other aim).

(F) But it is more difficult to accomplish for a high (person).

## FOURTEENTH ROCK EDICT : DHAULI & JAUGADA

(A) These rescripts on morality [have been caused] to be written by king Dēvānāṁpriya Priyada'rsin........or of middle (size), or at full length.

(B) For the whole was not suitable everywhere.

(C) For (my) dominions are wide, and much has been written, [and I] shall cause [still] (more) to be written.

(D) .......has been stated..........because of the charm of [certain topics]. and in order that men should act accordingly.

(E) But whatever of this is written incompletely.......

## FIRST SEPARATE ROCK EDICT : DHAULI

(A) At the word of Dēvānāṁpriya, the Mahāmātras at Tosali, (who are) the judicial officers of the city, have to be told (thus).

(B) What ever I recognize (to be right), that I strive to carry out by deeds, and to accomplish by (various) means.

(C) (And this is considered by me the principal means for this object, viz. (to give) instruction to you.)

(D) For you are occupied with many thousands, of men, with the object of gaining the affection of men.

(E) All men are my children.

(F) As on behalf of (my own) children I desire that they may be provided with complete welfare and happiness in this world and in the other world, the same I desire also on behalf of [all] men.

(G) And you do not learn how far this (my) object reaches.

(H) Some single person only learns this, (and) even he (only) a portion, (but) not the whole.

(I) Now you must pay attention to this, although you are well provided for.

(J) It happens in the administration (of justice) that a single person suffers either imprisonment or harsh treatment.

(K) In this case (an order) cancelling the imprisonment is

(obtained) by him accidentally. while [many] other people continue to suffer.

(L) In this case you must strive to deal (with all of them) impartially.

(M) But one fails to act (thus) on account of the following dispositions: envy, anger, cruelty, hurry, want of practice, laziness. (and ) fatigue.

(N) (You) must strive for this, that these dispositions may not arise to you.

(O) And the root of al this is the absence of anger and the avoidance of hurry.

(P) He who is fatigued in the administration (of justice), will not rise; but one ought to move, to walk, and to advance.

(Q) He who will pay attention to this, must tell you: See that (you) discharge the debt (which you owe to the king); such and such is the instruction of Dēvānāṁpriya.

(R) The observance of this produces great fruit, (but its) non- observance (becomes) a great evil.

(S) For if one fails to observe this, there will be neither attainment of heaven nor satisfaction of the king.

(T) For how (could) my mind be pleased if one badly fulfils this duty ?

(U) But if (you) observe this, you will attain heaven, and you will discharge the debt (which you owe) to me .

(V) And this edict must be listened to (by all) on (every day of) the constellation Tishya.

(W) And it may be listened to even by a single (person) also on frequent (other) occasions between ( the days of ) Tishya.

(X) And if (you) act thus you will be able to fulfil (this duty).

(y) For the following purpose has this rescript been written here. (viz.) in order that the judicial officers of the city may strive at all times (for this, [that] neither undeserved fettering nor undeserved harsh treatment are happening to [men].

(Z) And for the following purpose I shall send out every five years [a Mahāmātra] who will be neither harsh nor fierce, (but) of gentle actions, (viz. in order to ascertain) whether (the judicial officers) paying attention to this object,.... are acting thus, as my instruction (implies)...

(AA) But from Ujjayini also the prince (governor) will send out for the same purpose... a person of the same description, and he will not allow (more than) three years to pass (without such a deputation).

(BB) In the same way (an officer will be deputed) from Takshas'ilā also.

(CC) When... these Mahāmātras will set out on tour, then, without neglecting their own duties, they will ascertain this as well, (viz) whether (the judicial officers) are carring out this also thus, as the instruction of the king (implies).

## SECOND SEPARATE ROCK EDICT : DHAULI

(A) At the word of Dēvānāṁpriya, the prince (governor) and the Mahāmātras at Tōsalī have to be told (thus).

(B) Whatever I recognize (to be right), that...... and to accomplish by (various) means.

(c) And this is considered by me the principal means for this object. viz. .... to you.

(D) ..... my....

(E) As on behalf of (my own) children I desire that they may be provided with complete welfare and happiness in this world and in the other world, thus....

(F) It might occur to (my) unconquered borderers (to ask) : What does the king desire with reference to us ?

(G) [This] alone is my wish with reference to the borderers, that they may learn that Dēvānāṁpriya ....... that they may not be afraid of me, but may have confidence (in me) ; that they may obtain only happiness from me, not misery; that they may [learn] this, that Dēvānāṁpriya will forgive them what can be forgiven; that they may (be induced) by me (to) practise morality; (and) that they may attain (happiness in) this world and (in) the other world.

(H) For the following purpose I am instructing you, (viz, that) I may discharge the debt (which I owe to them) by this, that I instruct (you) and inform (you) of (my) will, i.e. my unshakable resolution and vow.

(I) Therefore, acting thus, (you) must fulfil (your) duty and must inspire confidence to them, in order that they may learn that Dēvānāṁpriya is to them like a father, that Devānāṁpriya loves them like himself, and that they are to Dēvānāṁpriya like (his own) children.

(J) Therefore, having instructed (you). and having informed you of (my) will, I shall have (i e. entertain) officers in (all) provinces for this object.

(K) For you are able to inspire confidence to those (borderers) and (to secure their) welfare and happiness in this world and in the other world.

(L) And if (you) act thus, you will attain heaven, and will discharge the debt (which you owe) to me.

(M) And for the following purpose has this rescript been written here, (viz) in order that the Mahāmātras may strive at all times to inspire confidence to those borderers (of mine) and (to induce them) to practise morality.

(N) And this rescript must be listened to (by all) every four months on (the day of) the constellation Tishya

(O) But if desired, it may be listened to even by a single (person) also on frequent (other) occasions between (the days of ) Tishya.

(P) If (you ) act thus, you will be able to carry out (my orders).

## FIRST SEPARATE ROCK EDICT : JAUGADA

(A) Devānāmpriya speaks thus

(B) The Mahāmātras at Samāpā (who are ) the judicial officers of the city, have to be told this .

(C) Whatever I recognize ( to be right), that I strive to carry out by deeds. and to accomplish by (various) means.

(D) And this is considered by me the principal means, viz. (to give) instructions to you.

(E) For you are occupied with many thousands of men, with the object of gaining the affection of men.

(F) All men are my children.

(G) As on behalf of (my own) children I desire that they may be provided by me with cmplete welfare and happiness in this world and in the other world, even so is my desire on behalf of all men.

(H) But you do not learn this, (viz.) how far this (my) object reaches.

(I) Some single person (only) learns (this), (and) even he (only) a portion, (but) not the whole.

(J) Now you must also pay attention (to this), although you are in prosperous circumstances.

(K) It happens frequently that a single person undergoes imprisonment and suffers harsh treatment.

(L) In this case (an order) cancelling the imprisonment is (obtained) by him accidentally, while many other people (continue to) suffer.

(M) In this case you must strive to deal (with all of them) impartially.

(N) One fails to act (thus) on account of the following dispositions: envy, anger, cruelty, hurry, want of practice, laziness, (and) fatigue.

(O) (You) must strive for this, that these dispositions may not arise in you.

(P) But the root of all is this: the absence of anger and the avoidance of hurry.

(Q) Whoever is fatigued in the administration (of justice), will [not] move and rise; but one ought to move, to walk, and to advance in the administration (of justice).

(R) He who will pay attention to this must exhort (you) to discharge (your) debt (to the king), (by telling you) ; Such and such is the instruction of Dēvānāmpriya.

(S) If one observes this, great gain results, (but its) non-observance becomes a great evil.

(T) If one fails to observe (this) (there will be) neither attainment of heaven nor satisfaction of the king.

(U) How (could) my mind be pleased if one fulfils this duty badly?

(V) If (you) observe this, you will discharge the debt (which you owe) to me, and you will attain heaven.

(W) And this rescript must be listened to (by all) on every (day of) Tishya.

(X) It may be listened to even by a single (person) also on (other) occasions between (the days of Tishya).

(Y) .... you will be able to......

(Z) And for the following purpose has this rescript been written, (viz.) in order that the Mahāmātras (who are) city- judges may strive at all times for this, that to men [undeserved imprisonment or harsh treatment]...

(AA) .....I shall send out every five years on a complete tour (through out his charge) a Mahāmātra who is neither fierce nor harsh....

(BB) ........also the prince (governor) [will send out].....

(CC) .........from [Takshasi] lā.

(DD) When, at the word [of the king] they will set out on tour, (then), [without neglecting] their own duties, (they will ascertain whether the judicial officers) are carrying out this also just, as......

## SECOND SEPARATE ROCK EDICT : JAUGADA

(A) Devanmpriya speaks thus.

(B) The *Mahamatras* at Samapa have to be told (this) at the word of the king.

(C) Whatever I recognize (to be right), that I strive to carry out by deeds and to accomplish by (various) means.

(D) And this is considered by me the principal means for this object, viz. (to give) instruction to you.

(E) All men are my children.

(F) As on behalf of (my own) children I desire that they may be provided by me with complete welfare and happiness in this world and in the other world, even so is my desire on behalf of all men.

(G) It might occur to (my) unconquered borderers (to ask) : What does the king desire with reference to us ?

(H) This a lone is my wish with reference to the borderers, (that) they may learn (that) the king desires this, (that) they may not be afraid of me, but may have confidence in me; (that) they may obtain only happiness from me, not misery; (that) they may learn this, (that) the king will forgive them what can be forgiven; that they may (be induced) by me (to) practise morality; (and that) they may attain (happiness) both (in) this world and (in) the other world.

(I) And for the following purpose I am instructing you, (viz, that) I may discharge the debt (which I owe to them) by this, that I instruct you and inform (you) of (my) will, i.e. (of) my unshakable resolution and vow.

(J) Therefore, acting thus, (you) must fulfil (your) duty and must inspire them with confidence, in order that they may learn that the king is to them like a father, (that) he loves them as he loves himself, (and that) they are to the king like (his own) children.

(K) Having instructed you and having informed (you) of (my) will, i.e. (of) my unshakable resolution and vow, I shall have (i.e. maintain) officers in all provinces for this object.

(L) For you are able to inspire those (borderers) with confidence and (to secure their) welfare and happiness in this world and in the other world.

(M) And if (you) act thus, you will attain heaven, and you will discharge the debt (which you owe) to me.

(N) And for the folllowing purpose has this rescript been written here, (viz.) in order that the *Mahamatras* may strive at all times to inspire (my) borderers with confidence and (to induce them) to practise morality.

(O) And this rescript must be listened to (by all) every four months on (the day of) Tishya.

(P) And it may be listened to also between (the days of Tishaya).

(Q) It may be listened to even by a single (person) when an occasion offers.

(R) And if (you) act thus, you will be able to carry out (my orders).

# DHAULI & JAUGADA ROCK INSCRIPTION'S TRANSLATION (ORIYA)

## ପ୍ରଥମ ଶୈଳାନୁଶାସନ - ଜଉଗଡ଼

ଦେବତାମାନଙ୍କର ପ୍ରିୟ ରାଜା ପ୍ରିୟଦର୍ଶୀ( ଅଶୋକ )ଙ୍କ ଦ୍ୱାରା ଖେପିଙ୍ଗଳ ପର୍ବତରେ ( ଜଉଗଡ଼ ) ନୈତିକତାର ଅନୁଶାସନ ଖୋଦିତ ହୋଇଅଛି ; ଏଠାରେ ମନୁଷ୍ୟ, ପଶୁହତ୍ୟା ଓ ବଳିଦାନ ନିଷେଧ ଏବଂ କୌଣସି ସାମୁହିକ ଉତ୍ସବ କରିବା ମଧ୍ୟ ମନା. କାରଣ ସମୁହିକ ଉତ୍ସବ ତାଙ୍କ ମତରେ ଅଶୁଭ । କିନ୍ତୁ କେତେକ ଫଳପ୍ରଦ ସାମୁହିକ ଉତ୍ସବ ଅନୁଷ୍ଠିତ ହେଉଥିଲା । ପୂର୍ବରୁ ତାଙ୍କ ରୋଷଶାଳାରେ ହଜାର ହଜାର ପଶୁ ବଧ କରାଯାଇ ଖାଦ୍ୟ ପ୍ରସ୍ତୁତି ହେଉଥିଲା । କିନ୍ତୁ ଶୈଳାନୁଶାସନର ଖୋଦନ ପରେ କେବଳ ଦୁଇଟି ମୟୁର ଓ ଗୋଟିଏ ମୃଗ ବଧ କରାଯାଇ ରନ୍ଧନରେ ବ୍ୟବହାର କରାଯାଉ ଥିଲା ଓ ଏହାର ହତ୍ୟା ମଧ୍ୟ ଭବିଷ୍ୟତରେ ବନ୍ଦ କରିବା ପାଇଁ ନିର୍ଦ୍ଦେଶ ଦେଇଥିଲେ ।

## ପ୍ରଥମ ଶୈଳାନୁଶାସନ - ଧଉଳୀ

ଏହା ମଧ୍ୟ ଜଉଗଡ଼ର ପ୍ରଥମ ଶୈଳାନୁଶାସନ ସହ ସମାନ, କେବଳ ଧଉଳୀର ପୁରାତନ ନାମ ଖୋଦିତ ହୋଇଥିବା ସ୍ଥାନର ଅକ୍ଷର ଭାଙ୍ଗିଯାଇଥିବାରୁ ଏହାର ନାମ ଜାଣିହେଉନାହିଁ, କେବଳ ପର୍ବତର ନାମ ଦୁଇଟି ଉଭୟ ଶୈଳାନୁଶାସନରେ ଭିନ୍ନ ।

## ଦ୍ୱିତୀୟ ଶୈଳାନୁଶାସନ - ଧଉଳୀ ଓ ଜଉଗଡ

ସମଗ୍ର ରାଜ୍ୟ ଓ ସୀମାନ୍ତ ରାଜ୍ୟ ଚୋଡ, ପାଣ୍ଡ୍ୟ, ସତିୟପୁତ...... ଯବନ ରାଜା ଆନ୍ତିୟୋକ ଓ ତାଙ୍କ ପଯୋଶୀ ରାଜ୍ୟରେ ପ୍ରିୟ ଦର୍ଶୀ ରାଜା ଦୁଇ ପ୍ରକାରର ଚିକିତ୍ସା ମନୁଷ୍ୟ ଓ ଗୃହ ପାଳିତ ପଶୁ ମାନଙ୍କ ପାଇଁ ପ୍ରଚଳନ କରିଥିଲେ । ମନୁଷ୍ୟ ଓ ପଶୁମାନଙ୍କ ଉପକାରୀ ବୃକ୍ଷ ଓ ଔଷଧିୟ ବୃକ୍ଷ ରାଜ୍ୟର ନଥିବା ଅଞ୍ଚଳରେ ରୋପଣ କରାଯିବ ଓ ଫଳ ଦେୟକାରି ବୃକ୍ଷ ରାଜ୍ୟର ସମସ୍ତ ଅଞ୍ଚଳରେ ରୋପଣ

କରାଯିବ । ରାସ୍ତା ପାର୍ଶ୍ୱରେ ମନୁଷ୍ୟ ଓ ପଶୁ ମାନଙ୍କର ଉପକାର ପାଇଁ କୂପ ଖନନ ଓ ବୃକ୍ଷ ରୋପଣ କରାଯିବ ।

**ତୃତୀୟ ଶୈଳାନୁଶାସନ - ଧଉଳି ଓ ଜଉଗଡ**

ଦେବତା ମାନଙ୍କର ପ୍ରିୟ ରାଜା ପ୍ରିୟଦର୍ଶୀ (ଅଶୋକ) ରାଜ୍ୟାଭିଷେକର ଦ୍ୱାଦଶ ବର୍ଷରେ ନିମ୍ନଲିଖିତ ଆଦେଶ ଦେଇଥିଲେ । ମୋ ସାମ୍ରାଜ୍ୟର ସମସ୍ତ ଅଞ୍ଚଳର ଦୁତ, ଲାଜୁକ ଓ ପ୍ରାଦେଶିକ ମାନେ ପ୍ରତି ପାଞ୍ଚ ବର୍ଷରେ ତାଙ୍କ ଅଧିନରେ ଥିବା ଅଞ୍ଚଳରେ ପରିଭ୍ରମଣ କରି ତାଙ୍କର ସମସ୍ତ କର୍ତ୍ତବ୍ୟ ସହ ନିମ୍ନୋକ୍ତ ନୈତିକ (ଧର୍ମ) ଉପଦେଶ ଦେବେ, ଯଥା ମାତା, ପିତା, ବନ୍ଧୁ ପରିଜନ ଓ ସମ୍ପର୍କୀୟ ମାନଙ୍କୁ ସମ୍ମାନ ଓ ଭକ୍ତି କରିବା, ବ୍ରାହ୍ମଣ ଓ ଶ୍ରମଣ ମାନଙ୍କ ବଦାନ୍ୟତା ଓ ଭକ୍ତି ଏବଂ ପଶୁ ହତ୍ୟାରୁ ନିବୃତ ହେବା ପ୍ରଶଂସନୀୟ । ମହାମାତ୍ର ମଣ୍ଡଳୀ ମଧ୍ୟ ଦୁତ ମାନଙ୍କୁ ଉପରୋକ୍ତ କାର୍ଯ୍ୟ ପାଳନ ପାଇଁ ଆଦେଶ ଦେଇ ପାରିବେ ।

**ଚତୁର୍ଥ ଶୈଳାନୁଶାସନ - ଧଉଳି ଓ ଜଉଗଡ଼**

ଅତୀତରେ ଓ ଶହ ଶହ ବର୍ଷ ପୂର୍ବରୁ ପଶୁ ହତ୍ୟା, ପ୍ରାଣୀ ମାନଙ୍କ ପ୍ରତି ବର୍ବରତା, ସମ୍ପର୍କୀୟ ମାନଙ୍କ ପ୍ରତି ଅସମ୍ମାନ ଓ ବ୍ରାହ୍ମଣ, ଶ୍ରମଣ ମାନଙ୍କ ପ୍ରତି ଦୁର୍ବ୍ୟବହାର ବସ୍ତୁତଃ ବୃଦ୍ଧିପାଇଥିଲା । କିନ୍ତୁ ବର୍ତ୍ତମାନ ଦେବତାମାନଙ୍କର ପ୍ରିୟଦର୍ଶୀ ରାଜା (ଅଶୋକ)ଙ୍କ ନୈତିକ ଶିଳାଲେଖ (ଧର୍ମଲିପି) ଓ ଭେରୀଘୋଷ ପରିବର୍ତ୍ତେ ଧର୍ମଘୋଷର ପ୍ରଚାର ଲୋକମାନଙ୍କୁ ନିମ୍ନଲିଖିତ କାର୍ଯ୍ୟର ନିଦର୍ଶନ ଯଥା - ଉଡ଼ନ୍ତା ରଥ, ହସ୍ତୀ, ଅଗ୍ନିବର୍ତ୍ତିକା ଓ ଐଶ୍ୱରିକ ବ୍ୟକ୍ତିତ୍ୱର ପ୍ରଦର୍ଶନ ଦ୍ୱାରା ଉପରୋକ୍ତ କର୍ମରେ ପରିବର୍ତ୍ତନ ଆସିଅଛି । ନୈତିକ ଶିଳାଲେଖ ଦ୍ୱାରା ଦେବତାମାନଙ୍କର ପ୍ରିୟ ରାଜା ପ୍ରଜାମାନଙ୍କୁ ନିମ୍ନୋକ୍ତ କାର୍ଯ୍ୟ କରିବା ନିମନ୍ତେ ପ୍ରବର୍ତ୍ତାଇଥିଲେ ଯଥା - ପଶୁହତ୍ୟାରୁ ନିବୃତ, ପ୍ରାଣୀମାନଙ୍କପ୍ରତି ବର୍ବରତାରୁ ନିବୃତ, ସମ୍ପର୍କୀୟ ମାନଙ୍କ ପ୍ରତି ଶ୍ରଦ୍ଧା, ଶ୍ରମଣ ବ୍ରାହ୍ମଣ ମାନଙ୍କ ପ୍ରତି ଭକ୍ତି, ମାତା ପିତା ଗୁରୁଜନ ମାନଙ୍କ ପ୍ରତି ଭକ୍ତି କରିବା, ଉପରୋକ୍ତ ଓ ଅନ୍ୟାନ୍ୟ

ମାର୍ଗରେ ନୈତିକତାର ପାଳନ ପାଇଁ ଉତ୍ସାହିତ କରିଥିଲେ । ଦେବତା ମାନଙ୍କର ପ୍ରିୟ ପ୍ରିୟଦର୍ଶୀ ରାଜା ଭବିଷ୍ୟତରେ ନୈତିକତାର ପାଳନ କରିବା ପାଇଁ ଉତ୍ସାହିତ କରିବେ ଓ ତାଙ୍କର ପୁତ୍ର, ପୌତ୍ର ପ୍ରପୌତ୍ର ମାନେ ମଧ୍ୟ ଏହାର ପ୍ରଚାର ସୃଷ୍ଟିପ୍ରଳୟ ପର୍ଯ୍ୟନ୍ତ ଓ ପ୍ରଜାମାନଙ୍କୁ ନୈତିକ ମୂଲ୍ୟବୋଧ ପାଳନ କରିବା ପାଇଁ ପ୍ରବର୍ତ୍ତାଇବେ । ନୈତିକତାର ଉପଦେଶ (ଧର୍ମଲିପି) ଉପରୋକ୍ତ କର୍ତ୍ତବ୍ୟ ପାଳନ ପାଇଁ ସର୍ବୋତ୍ତମ, କିନ୍ତୁ ଏହାର ପାଳନ ଉତ୍ତମ ଆଚରଣ ବିନା ଅସମ୍ଭବ । ତେଣୁ ଏହାର ପ୍ରୋତ୍ସାହନ କରିବା ଏବଂ ଉପେକ୍ଷା ନକରିବା ନୈତିକତାର କାର୍ଯ୍ୟ । ଦେବତା ମାନଙ୍କର ପ୍ରିୟ ରାଜା ରାଜ୍ୟାଭିଷେକର ଦ୍ୱାଦଶ ବର୍ଷରେ ଉପରୋକ୍ତ କର୍ତ୍ତବ୍ୟ ପାଳନ ପାଇଁ ଓ ଏହାକୁ ଉପେକ୍ଷା ନକରିବା ପାଇଁ ଉକ୍ତ ଶୈଳାନୁଶାସନ ଲେଖିଥିଲେ ।

**ପଞ୍ଚମ ଶୈଳାନୁଶାସନ - ଧଉଳୀ ଓ ଜଉଗଡ଼**

ଦେବତା ମାନଙ୍କର ପ୍ରିୟ ରଜା ପ୍ରିୟଦର୍ଶୀ (ଅଶୋକ) କହିଥିଲେ ଯେ, ନୈତିକତାର କର୍ମ କରିବା କଷ୍ଟସାଧ୍ୟ । ଯେ ନୈତିକତାର କର୍ମକରେ ଅନେକ ଅସୁବିଧାର ସମ୍ମୁଖୀନ ହୁଏ । ଏବେ ମୋ ଦ୍ୱାରା କେତେକ ନୈତିକତାର କର୍ମ ସମ୍ପାଦନ ହୋଇଅଛି । ତେଣୁ ମୋର ପୁତ୍ର, ପୌତ୍ର ଏବଂ ଭବିଷ୍ୟତ ବଂଶଧରମାନେ ସୃଷ୍ଟିପ୍ରଳୟ ପର୍ଯ୍ୟନ୍ତ ଯେ ଉପରୋକ୍ତ ପନ୍ଥା ଅନୁସରଣ କରିବ ସେ ଭବିଷ୍ୟତରେ ଉତ୍ତମ କର୍ମ ସମ୍ପାଦନ କରିବ । ଯେ ଉପରୋକ୍ତ କର୍ମର କିଛି ଅଂଶ ପ୍ରତି ଉପେକ୍ଷା କରିବ ତେବେ ସେ କୁକର୍ମ କରିବ । ପ୍ରକୃତପକ୍ଷରେ ପାଗର ଗତି କ୍ଷୀପ୍ର । ଏହା ପୂର୍ବରୁ ନୈତିକତାର ଅଧିକାରୀ ମହାମାତ୍ରମାନେ ନଥିଲେ, ସମ୍ରାଟ ରାଜ୍ୟାଭିଷେକର ତେରତମ ବର୍ଷରେ ଏମାନଙ୍କୁ ନିଯୁକ୍ତି କରିଥିଲେ । ସେମାନେ ସମସ୍ତ ଗୋଷ୍ଠୀ ମଧ୍ୟରେ ନୈତିକତାର ସଂସ୍ଥାପନ, ପାଳନ ପାଇଁ ଉତ୍ସାହ ଏବଂ ଯବନ, କାମ୍ବୁଜ, ଗାନ୍ଧାର, ରାଷ୍ଟ୍ରିକ, ପ୍ରତ୍ୟନିକା ଓ ସମସ୍ତ ପଶ୍ଚିମ ସୀମାନ୍ତବାସୀ, ଯେଉଁମାନେ ନୈତିକତା ପ୍ରତି ଉତ୍ସର୍ଗୀକୃତ ଥିଲେ ସେମାନଙ୍କର

ସୁଖ ସମୃଦ୍ଧି ଓ ନିର୍ବାଣ ପ୍ରାପ୍ତି ପ୍ରତି ଧ୍ୟାନ ଦେବେ । ଯେଉଁ ଶୃଙ୍ଖଳବଦ୍ଧ ବନ୍ଦୀମାନେ ଶିଶୁ, ସମ୍ମୋହୀତ କିମ୍ୱା ବୃଦ୍ଧ ହୋଇଥିବେ ସେମାନଙ୍କର ମୁକ୍ତି ପାଇଁ ମହାମାତ୍ରମାନେ ଚେଷ୍ଟାକରିବେ ମହାମାତ୍ରମାନେ ସମସ୍ତସ୍ଥାନରେ ଏପରିକି ମୋର ଶୟନକକ୍ଷରେ, ଭାଇ ଭଉଣୀ ଓ ସମସ୍ତ ସମ୍ପର୍କୀୟଙ୍କ କକ୍ଷରେ କର୍ମ ସମ୍ପାଦନ ପାଇଁ ପ୍ରବେଶ କରିପାରିବେ । ପୃଥିବୀର ଯେକୌଣସି ସ୍ଥାନରେ ନୈତିକତାର ଅବକ୍ଷୟ ହେଉଥିବ ସେମାନେ ଏହାର ରକ୍ଷା ପାଇଁ ଉପସ୍ଥିତ ହେବେ । ଉପରୋକ୍ତ କାର୍ଯ୍ୟପାଇଁ ଲେଖାଯାଇଥିବା ଶିଳାଲେଖ ଅଧିକ ସମୟ ରହିପାରେ ଏବଂ ଏହା ମୋର ପରବର୍ତ୍ତୀ ବଂଶଧର ମାନଙ୍କ ଦ୍ୱାରା ପରିକ୍ଷୀତ ହୋଇ ପାରିବ ।

**ଷଷ୍ଠ ଶୈଳାନୁଶାସନ - ଧଉଳୀ ଓ ଜଉଗଡ଼**

ଦେବତା ମାନଙ୍କର ପ୍ରିୟ ରାଜା ପ୍ରିୟଦର୍ଶୀ (ଅଶୋକ) କହିଛନ୍ତି ଯେ ପୂର୍ବରୁ କୌଣସି କାର୍ଯ୍ୟ ସମ୍ପାଦନ କରିବା ପାଇଁ ଓ ଆରମ୍ଭ କରିବା ପାଇଁ ଯେ କୌଣସି ସମୟରେ ବ୍ୟବସ୍ଥା ନଥିଲା । କିନ୍ତୁ ମୁଁ ନିମ୍ନୋକ୍ତ ବ୍ୟବସ୍ଥା କରିଅଛି । ବାର୍ତ୍ତାବାହକ ପ୍ରଜାମାନଙ୍କ ବିଷୟରେ ମୋତେ ଯେକୌଣସି ସମୟରେ, ଯେ କୌଣସି ସ୍ଥାନରେ ଏପରିକି, ଖାଇବା ସମୟରେ ଅନ୍ତପୁରରେ ଭିତର ପ୍ରକୋଷ୍ଠରେ, ଗୋଶାଳାରେ, ଯାତ୍ରାସମୟରେ ଏବଂ ଉଦ୍ୟାନରେ ଥିବା ସମୟରେ ଓ ସର୍ବତ୍ର ପ୍ରଜାମାନଙ୍କ ବିଷୟରେ କହି ପାରିବେ । ଏପରିକି ଯଦି ମହାମାତ୍ର ପରିଷଦରେ କୌଣସି ଦ୍ୱନ୍ଦ ଉଠେ କିମ୍ୱା କୌଣସି ଜରୁରୀ କାର୍ଯ୍ୟ ମହାମାତ୍ର ସମ୍ବନ୍ଧୀୟ ହୋଇଥିଲେ ଏହାମୋତେ ଅତିଶୀଘ୍ର ଯେକୌଣସି ସ୍ଥାନରେ ଓ ସମୟରେ ଜଣାଇବେ, ଏହାମୋର ଆଦେଶ । ମୁଁ କେବେ କାର୍ଯ୍ୟ ସମ୍ପାଦନ କରିବାରେ କିମ୍ବା ଉଦ୍ୟମ କରିବାରେ ଅସନ୍ତୁଷ୍ଟି ଅନୁଭବ କରିନାହିଁ । ମୁଁ ପ୍ରଜାମାନଙ୍କ କଲ୍ୟାଣ କରିବା ମୋର କର୍ତ୍ତବ୍ୟ ଭାବେ, କିନ୍ତୁ ଏହାର ମୂଳ ଉଦ୍ୟମ ଓ କାର୍ଯ୍ୟ ସମ୍ପାଦନ ଅଟେ । କର୍ତ୍ତବ୍ୟ ପାଳନ ନକରିବା ଅପେକ୍ଷା ପ୍ରଜାମାନଙ୍କ

କଲ୍ୟାଣ ପାଇଁ ଉଦ୍ୟମ କରିବା ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଏବଂ ପୃଥିବୀରେ ଯାହାକିଛି ଉତ୍ତମ କର୍ମ କରୁଅଛି ତାହା ପ୍ରାଣୀମାନଙ୍କର ସୁଖ ସମୃଦ୍ଧି ଓ ସ୍ୱର୍ଗପ୍ରାପ୍ତି ପାଇଁ ସାହାଯ୍ୟକରିବ । ଉପରୋକ୍ତ ଉଦ୍ଦେଶ୍ୟ ପାଇଁ ଉକ୍ତ ଶିଳାଲେଖ ଖୋଦିତ ହୋଇଅଛି ଯାହା ବହୁକାଳ ରହିପାରେ, ଏହା ମୋର ପୁତ୍ର, ପୌତ୍ର ମାନଙ୍କୁ ପ୍ରଜାମାନଙ୍କ କଲ୍ୟାଣ ପାଇଁ କାର୍ଯ୍ୟ କରିବାକୁ ପ୍ରବର୍ତ୍ତାଇବ. କିନ୍ତୁ ଆଗ୍ରହ ବିନା ଉପରୋକ୍ତ ଉଦ୍ଦେଶ୍ୟ ସାଧନ କଷ୍ଟକର ।

## ସପ୍ତମ ଶୈଳାନୁଶାସନ - ଧଉଳୀ ଓ ଜଉଗଡ଼

ଦେବତାମାନଙ୍କର ପ୍ରିୟ ରାଜା ପ୍ରିୟଦର୍ଶୀ (ଅଶୋକ) ଇଚ୍ଛାକରିଥିଲେ ଯେ ସମସ୍ତ ଗୋଷ୍ଠୀର ଲୋକ ସବୁସ୍ଥାନରେ ଏକତା ରକ୍ଷା କରି ସହାବସ୍ଥାନ କରନ୍ତୁ । ଏ ସମସ୍ତ ଇଛା ପାଇଁ ସ୍ୱୟଂପ୍ରତି ନିୟନ୍ତ୍ରଣ ଓ ମନରେ ବିଶୁଦ୍ଧତା ଦରକାର । ସମସ୍ତମାନବ ବହୁ ଅଭିଳାଷ ଓ ଉଚ୍ଚ ଆକାଂକ୍ଷା ରଖିଥାନ୍ତି କିନ୍ତୁ ସେମାନେ ଏହାର କିଛି ଅଂଶ କିମ୍ବା ସଂପୂର୍ଣ୍ଣ କର୍ତ୍ତବ୍ୟ ପାଳନ କରିଥାନ୍ତି । ଯେ ଉଦାରତା ପାଳନକରିଥାଏ କିନ୍ତୁ ସ୍ୱୟଂ ନିୟନ୍ତ୍ରଣ ଓ ମନରେ ବିଶୁଦ୍ଧତା ନଥାଏ ସେ ଅତି ନିଚ ।

## ଅଷ୍ଟମ ଶୈଳାନୁଶାସନ - ଧଉଳୀ ଓ ଜଉଗଡ଼

ଅତୀତରେ ରାଜା ସର୍ବଦା ବିଳାସ ଗସ୍ତରେ ଯାଉଥିଲେ, ଏହି ଗସ୍ତ ସମୟରେ ଶୀକାର ଓ ଅନ୍ୟାନ୍ୟ ତତ୍ ସଂଗ୍ଲଗ୍ନ ଆମୋଦ ଦାୟକ କାର୍ଯ୍ୟ ଉପଭୋଗ କରୁଥିଲେ । କିନ୍ତୁ ଦେବତା ମାନଙ୍କର ପ୍ରିୟ ରାଜା ପ୍ରିୟଦର୍ଶୀ (ଅଶୋକ) ରାଜ୍ୟାଭିଷେକର ଦଶମ ବର୍ଷରେ ସମ୍ବୋଧୀ ଯିବାପରେ ଧର୍ମଯାତ୍ରା ଆରମ୍ଭ କରିଥିଲେ । ଏହି ଯାତ୍ରା ସମୟରେ ନିମ୍ନଲିଖିତ କାର୍ଯ୍ୟ ହୋଇଥିଲା ଯଥା - ବ୍ରାହ୍ମଣ ଓ ଶ୍ରମଣ ମାନଙ୍କ ପାଖକୁଯାଇ ଉପହାର ପ୍ରଦାନ କରିଥିଲେ. ବୃଦ୍ଧ ମାନଙ୍କ ପାଖକୁ ଯାଇ ସୁବର୍ଣ୍ଣ ଦେଇଥିଲେ.ପ୍ରଜାମାନଙ୍କ ପାଖକୁ ଯାଇ ଧର୍ମ ସମ୍ବନ୍ଧୀୟ ସମୟୋପଯୋଗୀ ଆଦେଶ ଓ ପ୍ରଶ୍ନ କରିଥିଲେ ।

ଦେବତାମାନଙ୍କର ପ୍ରିୟ ରାଜା ପ୍ରିୟଦର୍ଶୀଙ୍କ ଶାସନଟି ଦ୍ୱିତୀୟାର୍ଦ୍ଧ ନୈତିକତା (ଧର୍ମ) ଦୃଷ୍ଟିକୋଣରୁ ଅତ୍ୟଧିକ ଆନନ୍ଦ ଦାୟକ ଥିଲା ।

**ନବମ ଶୈଳାନୁଶାସନ - ଧଉଳୀ ଓ ଜଉଗଡ଼**

ଦେବତା ମାନଙ୍କର ପ୍ରିୟ ପ୍ରିୟଦର୍ଶୀ (ଅଶୋକ) କହିଥିଲେ ଯେ ପ୍ରଜାମାନେ ଦୁଃଖ ସମୟରେ ବହୁ ଉତ୍ସବ ନିୟମିତ ଭାବରେ ପାଳନ କରୁଛନ୍ତି ଯଥା - ସନ୍ତାନ ମାନଙ୍କ ବିବାହ ଓ ଜନ୍ମ, ଯାତ୍ରାଆରମ୍ଭ ସମୟରେ ଉପରୋକ୍ତ ଓ ଅନ୍ୟାନ୍ୟ ଉତ୍ସବ ମଧ୍ୟ ନିୟମିତ ଭାବରେ ପାଳନ କରୁଛନ୍ତି, କିନ୍ତୁ ମହିଳାମାନେ ଅନାବଶ୍ୟକ ନିମ୍ନ ଶ୍ରେଣୀୟ ଓ ଅନ୍ୟାନ୍ୟ ଉତ୍ସବ ନିୟମିତ ଭାବରେ କରୁଛନ୍ତି । ବର୍ତ୍ତମାନ ନିୟମିତ ଭାବରେ ପାଳନକରାଯିବ କିନ୍ତୁ ଏହା କୌଣସି ସୁଫଳ ହେବ ନାହିଁ । କିନ୍ତୁ ନୈତିକତାର ପାଳନ ନିଶ୍ଚୟ ଫଳବତୀ ହେବ । ଏଗୁଡ଼ିକ ହେଉଛି ଦାସ ଓ ଭୃତ୍ୟମାନଙ୍କ ପ୍ରତି ଭଦ୍ରବ୍ୟବହାର, ବୟସ୍କ ମାନଙ୍କ ପ୍ରତି ଭକ୍ତି, ପଶୁ ମାନଙ୍କ ପ୍ରତି ସ୍ନେହ, ବ୍ରାହ୍ମଣ ଓ ଶ୍ରମଣ ମାନଙ୍କ ପ୍ରତି ଉଦାର ଉପରୋକ୍ତ ଅନ୍ୟାନ୍ୟ ସାଧୁତାକୁ ନୈତିକତା ପାଳନ କହନ୍ତି । ତେଣୁ ଏହାକୁ ଭାଇ, ପିତା, ପୁତ୍ର, ଗୁରୁ ମାନେ ପ୍ରଶଂସନୀୟ ବୋଲି କହିଛନ୍ତି, ଏହାର ପାଳନ କାର୍ଯ୍ୟସାଧନ ହେବା ପର୍ଯ୍ୟନ୍ତ ହେବା ଉଚିତ୍ ଏବଂ କୁହାଯାଇଛି ଯେ ଉପହାର ମଧ୍ୟ ପ୍ରଶଂସନୀୟ କିନ୍ତୁ ନୈତିକତାର ଉପହାର ଓ ଉଦାରତାର ଲାଭ ଠାରୁ କୌଣସି ଅଧିକ ଉପହାର ଓ ଲାଭ ନାହିଁ । ତେଣୁ ବନ୍ଧୁ, ଆତ୍ମୀୟ, ସହଯୋଗୀ ଅନ୍ୟମାନଙ୍କୁ ଉପରୋକ୍ତ ଅବସରରେ ଏହାର ପାଳନ କରିବା ପାଇଁ ଯାହା ପ୍ରଶଂସନୀୟ ଓ ଯାହାଦ୍ୱାରା ସ୍ୱର୍ଗପ୍ରାପ୍ତି ହେବ କହିବେ । ସ୍ୱର୍ଗପ୍ରାପ୍ତିଠାରୁ ଏହାର ପାଳନ ଗ୍ରହଣଯୋଗ୍ୟ ଅଟେ ।

**ଦଶମ ଶୈଳାନୁଶାସନ - ଧଉଳୀ ଓ ଜଉଗଡ଼**

ଦେବତାମାନଙ୍କର ପ୍ରିୟରାଜା ପ୍ରିୟଦର୍ଶୀ (ଅଶୋକ) କେବେ ଚିନ୍ତା କରିନଥିଲେ ଏ ଜନ୍ମରେ ଗୌରବ ଓ ମୃତ୍ୟୁପରେ ପ୍ରସିଦ୍ଧି ଲାଭ ପାଇଁ କେବଳ ନୈତିକତାର ଗୌରବ ଓ ପ୍ରସିଦ୍ଧ ଯାହା ସେ ଆଶାକରିଥିଲେ । ବର୍ତ୍ତମାନ ସମୟ

ଭବିଷ୍ୟତରେ ପ୍ରଜାମାନେ ଧର୍ମାଚରଣ କରିବେ, ଉପରୋକ୍ତ କାର୍ଯ୍ୟ ପାଇଁ ସେ ପ୍ରସିଦ୍ଧି ଓ ଗୌରବ ଆଶାକରିଥିଲେ । ଦେବତା ମାନଙ୍କର ପ୍ରିୟ ଯେ କୌଣସି ଚେଷ୍ଟା କରିଛନ୍ତି କେବଳ ପ୍ରଜା ମାନଙ୍କର ବିପଦ ଠାରୁ ଦୂରରେ ଓ ମୃତ୍ୟୁପରେ ନିର୍ବାଣ ପ୍ରାପ୍ତି ଆଶାରେ । ସମ୍ମାନିତ ଓ ନିମ୍ନ ଲୋକମାନେ ଦୋଷଠାରୁ ଦୂରରେ ନରହିଲେ ସେମାନଙ୍କ ଚେଷ୍ଟା ବିନା ଏହା ଜାଣିବା ଅସମ୍ଭବ । କିନ୍ତୁ ଏ କ୍ଷେତ୍ରରେ ସମ୍ମାନିତ ଲୋକମାନଙ୍କ କାର୍ଯ୍ୟ ଆକଳନ କରିବା କଷ୍ଟସାଧ୍ୟ ।

**ଚତୁର୍ଦ୍ଦଶ ଶୈଳାନୁଶାସନ -**

ଧର୍ମାନୁଶାସନ ଦେବତାମାନଙ୍କର ପ୍ରିୟ ରାଜା ପ୍ରିୟଦର୍ଶୀ (ଅଶୋକ)ଙ୍କ ଦ୍ୱାରା ମଧମ ଓ ସଂପୂର୍ଣ୍ଣ ଭାବରେ ଖୋଦିତ ହୋଇଅଛି । ସବୁସ୍ଥାନରେ ସ୍ଥାନାଭାବଯୋଗୁ ଏହା ଉପଯୁକ୍ତ ଭାବରେ ଖୋଦିତ ହୋଇନାହିଁ । ମୋର ବିସ୍ତୀର୍ଣ୍ଣ ସାମ୍ରାଜ୍ୟରେ କେତେକ ସ୍ଥାନରେ ସଂକ୍ଷିପ୍ତ ଭାବରେ ଲେଖାଯାଇଛି ଓ ଆଉ ଅଧିକ ସ୍ଥାନରେ ମୁଁ ଲେଖିବି । ଉପରୋକ୍ତ ବିଷୟ ବସ୍ତୁର କେତେକ ବିଷୟର ମଧୁରତା ଲୋକମାନଙ୍କୁ ସଠିକ୍ ମାର୍ଗରେ କର୍ମ କରିବା ପାଇଁ ପ୍ରବର୍ତ୍ତାଇବ, କିନ୍ତୁ ଯାହା ଲେଖାଯାଇଛି ବୋଧହୁଏ ଲିପିକାରର ପ୍ରମାଦ ଯୋଗୁ ସଂପୂର୍ଣ୍ଣ ନୁହେଁ ।

**ପ୍ରଥମ କଳିଙ୍ଗାନୁଶାସନ - ଧଉଳୀ**

ଦେବତା ମାନଙ୍କର ପ୍ରିୟ (ଅଶୋକ)ଙ୍କ କହିବା ଅନୁସାରେ ତୋଷଳି ନଗରୀଠାରେ ଥିବା ନ୍ୟାୟାଧୀକାରୀ ମହାମାତ୍ର ମାନେ ମୋର ଯାହା କିଛି ଅବଦାନ ରହିଛି, ତାହାର କାର୍ଯ୍ୟକାରୀ ପାଇଁ ଚେଷ୍ଟା କରିବେ ଓ ଅନ୍ୟାନ୍ୟ ପନ୍ଥା ଦ୍ୱାରା ଏହାର ସଂପୂର୍ଣ୍ଣୀ କରଣ ଏବଂ ଏହା ମୋର ମତରେ ନିର୍ଦ୍ଦେଶ ଦେବାର ମୁଖ୍ୟ ଉଦ୍ଦେଶ୍ୟ, ତୁମେ ମାନେ ହଜାର ହଜାର ପ୍ରଜାଙ୍କ ଦାୟିତ୍ୱରେ ଅଛ ଓ ସେମାନଙ୍କର ଶ୍ରଦ୍ଧାଭାଜନ ହେବା ତୁମର ଉଦ୍ଦେଶ୍ୟ, ସମସ୍ତ ପ୍ରଜାମୋର ପୁତ୍ରତୁଲ୍ୟ, ମୋର ସନ୍ତାନ ଓ ସମସ୍ତ ପ୍ରଜା ମାନଙ୍କ ପକ୍ଷରୁ ମୁଁ କାମନା କରୁଅଛି ସେମାନେ (କଳିଙ୍ଗବାସୀ) ସମସ୍ତ ସୁଖ ସୁବିଧା ଏଠାରେ ଓ ସ୍ୱର୍ଗରେ

ଲାଭକରନ୍ତୁ, କିନ୍ତୁ ତୁମେମାନେ ଜାଣିନାହଁ ମୋର ଉଦ୍ଦେଶ୍ୟ କେତେ ପର୍ଯ୍ୟନ୍ତ ସାଧିତ ହୋଇଅଛି । କିଛି ଲୋକ ଏହା ଶିକ୍ଷା କରିଛନ୍ତି, ମାତ୍ର କିଛି ଅଂଶ ସଂପୂର୍ଣ୍ଣ ନୁହେଁ । ବର୍ତ୍ତମାନ ତୁମେମାନେ ଏହାପ୍ରତି ଅଧିକ ଧ୍ୟାନ ଦିଅ, ଯଦିବା ତୁମେ ମାନେ ଖୁବ୍ ଭଲ ଭାବରେ ଜାଣିଅଛ । ନ୍ୟାୟ ବିଚାରରେ କୌଣସି ବ୍ୟକ୍ତି ପ୍ରତି ଶୃଙ୍ଖଳ ଦଣ୍ଡ କିମ୍ବା କଠୋର ବ୍ୟବହାର ଦେଖିବାକୁ ମିଳେ ଓ ତାଦ୍ୱାରା ଅନ୍ୟଲୋକ ଦୁଃଖ ଭୋଗୁଥାଏ, ସେହି ସମୟରେ ଦଣ୍ଡରୁ କ୍ଷାନ୍ତ କରିବା ପାଇଁ ଆଦେଶ ତତ୍‌କ୍ଷଣାତ୍ ( ସଙ୍ଗେ ସଙ୍ଗେ ) ଗ୍ରହଣ କରିବ । ଏ କ୍ଷେତ୍ରରେ ତୁମେ ସମସ୍ତଙ୍କ ପ୍ରତି ନିରପେକ୍ଷ ଭାବରେ କାର୍ଯ୍ୟ କରିବ । କିନ୍ତୁ ଜଣେ ନିମ୍ନୋକ୍ତ କାର୍ଯ୍ୟ ପାଇଁ ଏହା ଠିକ୍ ଭାବରେ ପାଳନ କରିନଥାଏ ଯଥା -ଶତ୍ରୁତା, କ୍ରୋଧ, ବର୍ବରତା, ଚଞ୍ଚଳତା, ଚିରା ଚରିତ ପନ୍ଥା, ଆଳଶ୍ୟତା ଓ ଶିଥିଳତା ବା କ୍ଳାନ୍ତି । ତୁମେ ମାନେ ଏଥିପ୍ରତି ଧ୍ୟାନଦେବ ଯେପରି ଉପରୋକ୍ତ କର୍ମ ତୁମ ଠାରେ ଦେଖାନଯାଏ । ଏସମସ୍ତର ମୂଳ ହେଉଛି କ୍ରୋଧ ଠାରୁ କ୍ଷାନ୍ତ ଓ ଚଞ୍ଚଳତା ତ୍ୟାଗ କରିବା । ଯେ ନ୍ୟାୟ ବିଚାରରେ ଶିଥିଳ କେବେ ଉନ୍ନତି କରିପାରିବ ନାହିଁ, କିନ୍ତୁ ତୁମ ମାନଙ୍କୁ ଆଗକୁ ଚାଲିବାକୁ ହେବ । ଯେ ଏଥି ପ୍ରତିଧ୍ୟାନ ନ ଦେବ ନିଶ୍ଚୟ ତୁମକୁ ଦେବତାମାନଙ୍କର ପ୍ରିୟ ରାଜାଙ୍କର ଋଣ ଶୁଝିବା ପାଇଁ କହିବ, ଏହାମୋର ଉପଦେଶ, ଏହାର ଅନୁଧ୍ୟାନ କଲେ ସୁଫଳ ଓ ଅନୁଧ୍ୟାନ ନକଲେ କୁଫଳ ପ୍ରାପ୍ତିହେବ । ଯଦି କେହି ଅନୁଧ୍ୟାନ କରିବାରେ ବିଫଳହୁଏ ତେବେ ନା ସେ ସ୍ୱର୍ଗପ୍ରାପ୍ତି ହେବ କିମ୍ବା ମୋତେ ସନ୍ତୁଷ୍ଟ କରିପାରିବ । ଯେ ନିଷ୍ଠାପର ଭାବରେ କର୍ତ୍ତବ୍ୟ ପାଳନ କରିବ ସେ ମୋ ମନକୁ ଆନନ୍ଦିତ କରିପାରିବ, କିନ୍ତୁ ଏଥିପ୍ରତି ଧ୍ୟାନ ଦେଲେ ମୋର ଋଣ ପରିଶୋଧ ସହ ସ୍ୱର୍ଗପ୍ରାପ୍ତି ମଧ୍ୟ ହେବ ଏବଂ ଏହି ଧର୍ମାନୁଶାସନ ବର୍ଷର ପ୍ରତ୍ୟେକ ତିସ୍ୟ ରାଶିଚକ୍ରରେ ସମସ୍ତେ ଶୁଣିବେ ଓ ଏକକ ଲୋକଙ୍କୁ ମଧ୍ୟ ତିସ୍ୟ ରାଶିଚକ୍ର ମଧ୍ୟରେ ଅନ୍ୟାନ୍ୟ ଉତ୍ସବରେ ଶୁଣାଇବେ । ଯଦି ତୁମେ ଏହା କରିବ ତେବେ ତୁମେମାନେ ସୂଚାରୁ ରୂପେ କର୍ମ ସମ୍ପାଦନ କରିବାକୁ ସକ୍ଷମ ହେବ । ଉପରୋକ୍ତ

ଉଦ୍ଦେଶ୍ୟରେ ଏହି ଶୈଳାନୁଶାସନ ଖୋଦିତ ହୋଇଅଛି । ନଗରୀରେ ଥିବା ନ୍ୟାୟାଧିଶ ମାନେ ସବୁ ସମୟରେ ଅନ୍ୟାୟରେ ଶୃଙ୍ଖଳବଦ୍ଧ ବା କଠୋର ଦଣ୍ଡ ଯେପରି କୌଣସି ପ୍ରଜାପ୍ରତି ନହେଉ ଧ୍ୟାନ ଦେବେ ଏବଂ ଉପରୋକ୍ତ ଉଦ୍ଦେଶ୍ୟ ପାଇଁ ମୁଁ ପ୍ରତିପାଞ୍ଚ ବର୍ଷରେ ନିଶ୍ଚୟ ଜଣେ ମହାମାତ୍ର ପଠାଇବି ଯେ ନ୍ୟାୟାଧିଶ ମାନେ ସାଧାରଣ ଲୋକରେ ନା ଦଣ୍ଡିତ, ଭୟଭୀତ କିମ୍ବା ମୋ ଦ୍ୱାରା ଦିଆଯାଇଥିବା ଉପଦେଶ ପାଳନ କରୁଛନ୍ତି କି ନାହିଁ ଅନୁଧାନ କରିବେ । ଉଜ୍ଜୟିନୀରୁ ମଧ ରାଜକୁମାର ଉକ୍ତ କାର୍ଯ୍ୟ ପାଇଁ ଜଣେ ମହାମାତ୍ର ପଠାଇବେ ଯେ ତିନି ବର୍ଷରୁ ଅଧିକ ସମୟ ବିନା ଅନୁମତିରେ କାର୍ଯ୍ୟ କରିପାରିବ ନାହିଁ। ଏହିପରି ଜଣେ ମହାମାତ୍ର ମଧ ତକ୍ଷଶିଳାରୁ ଆସିପାରିବେ । ଯେତେବେଳେ ମହାପାତ୍ର ମାନେ ନିଷ୍ଠାପର ଭାବରେ ପରିଦର୍ଶନରେ ଆସିବେ ସେମାନେ ନିଶ୍ଚୟ ନ୍ୟାୟାଧିକାରୀ ମାନେ ଠିକ୍ ସେମାନଙ୍କର କାର୍ଯ୍ୟ ଓ ରାଜାଙ୍କ ଉପଦେଶ ପାଳନ କରୁଛନ୍ତି କି ନାହିଁ ଅନୁଧ୍ୟାନ କରିବେ ।

**ଦ୍ୱିତୀୟ କଳିଙ୍ଗାନୁଶାସନ - ଧଉଳୀ**

ଦେବତା ମାନଙ୍କର ପ୍ରିୟ ତୋଷାଳିର ରାଜକୁମାର / ରାଜ୍ୟପାଳ ଓ ମହାମାତ୍ର ମାନଙ୍କୁ କହିଥିଲେ ଯେ ଯାହା ମୁଁ ଠିକ୍ ବୋଲି ଚିହ୍ନିତ କରିଅଛି ଓ ଯାହା କର୍ମଦ୍ୱାରା ଗ୍ରହଣୀୟ ହୋଇ ପାରିବ ତାହା ତୁମ ମାନଙ୍କର ମୁଖ୍ୟ ଲକ୍ଷ୍ୟ ହେବ । ମୋର ପ୍ରଜା ମାନଙ୍କ ପକ୍ଷରୁ ମୁଁ ଆଶାକରୁଛି ସେମାନେ ପୃଥିବୀରେ ଓ ସ୍ୱର୍ଗରେ ସଂପୂର୍ଣ୍ଣ ସୁଖ ଓ ଶାନ୍ତି ପାଇଁ ସମସ୍ତ ବ୍ୟବସ୍ଥା ଯୋଗାଇ ଦେବେ । ମୋର ଅବିଜିତ ସୀମାନ୍ତ ରାଜ୍ୟରେ ମୋର ଇଚ୍ଛାନୁସାରେ ମଧ ଉପରୋକ୍ତ କାର୍ଯ୍ୟ ହେବ । ମୋର ଏକମାତ୍ର ଉଦ୍ଦେଶ୍ୟ ଯେ ସୀମାନ୍ତ ରାଜ୍ୟର ପ୍ରଜାମାନେ ଶିକ୍ଷାକରନ୍ତୁ, ସେମାନେ ଦେବତାମାନଙ୍କର ପ୍ରିୟଙ୍କ ପ୍ରତି ଭୟ ନ କରନ୍ତୁ, ମୋ ଉପରେ ଭରସା ରଖନ୍ତୁ, ତେବେ ସେମାନେ ମୋ ଠାରୁ କେବଳ ସୁଖ ପାଇବେ ଦୁଃଖ ନୁହେଁ । ତେବେ ସେମାନଙ୍କୁ ଦେବତା ମାନଙ୍କର ପ୍ରିୟ କ୍ଷମାକରିବେ ଯାହା କ୍ଷମଣୀୟ । ସେମାନେ ଯଦି ନୈତିକତା ଆଚରଣ କରିବେ ତେବେ ପୃଥିବୀରେ

ସୁଖ ପାଇବା ସହିତ ସ୍ୱର୍ଗରେ ମଧ୍ୟ ପାଇବେ । ଉପରୋକ୍ତ କାର୍ଯ୍ୟପାଇଁ ମୁଁ ତୁମମାନଙ୍କୁ ନିର୍ଦ୍ଦେଶ ଦେଉଛି ଯାହାଦ୍ୱାରା ମୁଁ ସେମାନଙ୍କ ଋଣ ପରିଶୋଧ କରି ପାରିବି । ମୋର ଦୃଢ଼ କଠୋର ପ୍ରସ୍ତାବ ଓ ଇଚ୍ଛା ତୁମ ମାନଙ୍କୁ ଜଣାଇ ଦେଲି ଓ ନିର୍ଦ୍ଦେଶ ଦେଲି । ତୁମେ ମାନେ କର୍ତ୍ତବ୍ୟ ପାଳନ କରି ସେମାନଙ୍କର ମୋ ପ୍ରତି ଭରସା ଯେପରି ଆସେ ଯେ ଦେବତା ମାନଙ୍କର ପ୍ରିୟ ସେମାନଙ୍କର ପିତୃ ତୁଲ୍ୟ ଓ ସେ ନିଜ ପରି ସେମାନଙ୍କୁ ସ୍ନେହକରନ୍ତି ଓ ସେମାନେ ମୋର ପୁତ୍ର ସଦୃଶ୍ୟ । ତେଣୁ ଏହି ଉଦ୍ଦେଶ୍ୟ ପାଇଁ ମୁଁ ତୁମ ମାନଙ୍କୁ ମୋର ଇଚ୍ଛା ଜଣାଇ ଦେଲି ଓ ପ୍ରଦେଶରେ ଏହାର ପାଳନ ପାଇଁ ବା ଉଦ୍ଦେଶ୍ୟ ସାଧନ ପାଇଁ ଅଧିକାରୀ ନିଯୁକ୍ତି କରିବି । ତୁମେ ମାନେ ସୀମାନ୍ତ ବାସୀମାନଙ୍କର ପୃଥିବୀରେ ଓ ସ୍ୱର୍ଗରେ ସୁଖ ଶାନ୍ତି ମିଳିବା ପାଇଁ ଭରସା ଦେବ । ଯଦି ଏହା କର ତେବେ ସ୍ୱର୍ଗପ୍ରାପ୍ତି ହେବ ଓ ମୋର ଋଣ ପରିଶୋଧ କରିପାରିବ । ଉପରୋକ୍ତ କାର୍ଯ୍ୟପାଇଁ ଏହି ଅନୁଶାସନ ଏଠାରେ ଲିଖିତ ହୋଇ ଅଛି, ଯାହା ଦ୍ୱାରା ମହାମାତ୍ର ମାନେ ନିଷ୍ଠାପର ଭାବରେ ସବୁ ସମୟରେ ମୋର ସୀମାନ୍ତ ବାସୀ ମାନଙ୍କ ଦ୍ୱାରା ନୈତିକତାର ପାଳନ କରିବା ପାଇଁ ଭରସା ଦେବେ । ଏହି ଅନୁଶାସନ ପ୍ରତି ଚାରିମାସରେ ତିସ୍ୟ ରାଶିଚକ୍ର ଦିନ ସମସ୍ତଙ୍କୁ ଶୁଣାଯିବ । କିନ୍ତୁ ଯଦି କେହି ଚାହେଁ ତେବେ ଜଣକୁ ମଧ୍ୟ ଏହି ତିସ୍ୟ ରାଶିଚକ୍ର ମଧ୍ୟରେ ଅନ୍ୟାନ୍ୟ ଉତ୍ସବରେ ଶୁଣାଯିବ । ଯଦି ଏହା କର ତେବେ ମୋର ଆଦେଶ ପାଳନ କରିବାକୁ ସକ୍ଷମ ହେବ ।

## ପ୍ରଥମ କଳିଙ୍ଗାନୁଶାସନ - ଜଉଗଡ଼

ଏହା ଧଉଳୀ ଶିଳା ଲେଖ ସହ ସମାନ କିନ୍ତୁ ଏଠାରେ କେବଳ ନଗରୀର ନାମ ସମାପା ଲେଖାଯାଇଛି । ଶେଷ ଭାଗରେ ଉଜ୍ଜୟିନୀ ଲେଖାଥିବା ସ୍ଥାନ ଭାଙ୍ଗି ଯାଇଛି ।

## ଦ୍ୱିତୀୟ କଳିଙ୍ଗାନୁଶାସନ - ଜଉଗଡ଼

ସମାପା ଠାରେ କେବଳ ମହାମାତ୍ର ମାନଙ୍କୁ ଆଦେଶ ଦେଇଛନ୍ତି । କିନ୍ତୁ ଧଉଳିଠାରେ ଉଭୟ ରାଜ୍ୟପାଳ ଓ ମହାମାତ୍ର ମାନଙ୍କୁ ଆଦେଶ ଦେଇଛନ୍ତି ।

## Rock Edict - XIII (shāhbāzgarhi,pakistan)

## APPENDIX

A series of fourteen Edicts constitute the Rock Edicts of Asoka. Full sets of Rock Edicts have been discovered at Girnār Junāgaṁ in Gujrat. Kālasi in Derahdoon district of U.P., Yerrāgudi in Kurnool district of Andhra, Mansehrā in Hazārā district and Shāhbāzgarhi in Peshwar district of West Pakistan. At Sopārā in Thānā district of Gujrāt, fragments of R.E.VIII and IX were discovered which are at present preserved in the Prince of Wales Museum, Bombay. In Orissa, two sets of Rock Edicts have been discovered, one at Dhauli on the bank of the Daya river in Purī district and the other at Jaugada on the bank of the river Risiskulyā in Gañjāṁ district. The hill, on which the Rock Edicts were inscribed at Dhaulī, was known as Surabha Parvata and that at Jaugada was called Khapiṁgala Parbata. In both these places the Edicts XI, XII and XIII have not been inscribed and instead of these three, two special Edicts have been engraved in each place. These special Edicts are called Sparate Rock Edict I and Separate Rock Edict II.

Out of the sixteen Edicts mentioned above, the R.E. XIII, S.R.E. I and S.R. E. II are of great importance for history of Kaliñga war, under Asoka R.E. XIII contains detailed description of Kalinga war while the other two Separate Rock Edict elucidate the administrative policy of Asoka in the newly conquered province of Kaliñga, as well as, his policy towards

the unconqured Atavika. people living beyond the borders of his empire to the West of Kaliñga. The actual text and English translation of the XIII Rock - Edict given below.

## Rock Edict - XIII (shāhbāzyarhi, pakistan)

1L - [ātha]vasa a[bhisi]ta [sa] [devana]pri[ya] sa pri [ya] dasisa ra[xjo] ka [liga] vi[jita] I di atha ma [tre] prana saha srē yē tatō apabudhe sata sahasra matē hatē bahu tavata [ke] [va] [mute]

2L. – tatō [pa cha a] [dhu na la] [dhē] su [kalingesu] [tibre] [dhramasīlana]dhamaka mata dhramanusasti cha devanam priyasa I sō [a] sti anu sochana devana [priya] sa vajiniti kaliga[ni].

3L. avijitaṁ [hi] [vi] jinamanō yā ta[tra] badha va maranaṁ va apavahō va janasa taṁ badhaṁ[ve] dani [ya] ma[taṁ] guru mataṁcha devanaṁ priyasa idaṁ pi cha[ta to]guru mata taraṁ [devanaṁ] priyasa ye ta tra

4L vasati bramana va srama[na]va aṁñje va prasaṁdaṁ gra [ha] tha va yesu bihita esa agrabhuti susrusa mata pitrusa susrusa guruna susrusa mitra saṁ stuta sahaya

5L. ñjātikesu dasabhata kanaṁ sammam pratipa[ti] dridhaṁ bhatita tesu tatra bhōti [sra]pa[gra]thō va badhō va abhira tana va nikramanaṁ yesu va pi subiitaṁ [si] ne hō aviprahinō[etē] sa mitra saṁstuta sahaya ñjātika vasana

6L. prapunati[ta] tra tam pı tesu vō apagrathō bhōti [I] prati bhagam cha [e] ta sabra manusanaṁ gurumataṁ cha devanaṁ priya [sa][I] nasti cha ekatarē p, prasadaṁspı na nama prasadō[I] sō yamatrō [ja] nō tada kalige [ha] to cha mu[tō] cha apa[brudha] cha tatō

7L - satabhagē va sahasra bhagaṁ va [a] ja gurumataṁ [bō] devanaṁ priyasa[I] yō pi cha apakariyati ksamitabiyamatē va dēvanaṁ [pri] yasa yam sakō ksamanayē [I] ya pi cha atabi devanaṁ priyasa vijitē bhōti tapi anunōti anunibhapitē [I]anutape pi cha prabhabē

8L – devanaṁ priyasa buchati tēsa kiti auatrapeyu na cha [haṁ] ñje yasu [I] ichhati hi [deva] naṁpriyō savra bhu tana aksati sa[ṁ] yam sama[cha]rida rabhasiyė [I] esē cha mukha bijayė devanaṁ priya[sa] yō dhrama vija yō [I]sō cha puna ladhō devanaṁ priyasa iha cha savesu cha aṁtesu.

9L -[a]sasu pi yōjana sa [te] su yatra aṁtiyōkanama [yo] na raja paraṁ cha tēna a[ṁ]ti yō [kē]na chaturē 4 rujani turamayē nama aṁtikini nama maka nama alikasudarō nama nicha chōda paṁda ava ta[ṁ]vapaṁ [ni] ya [l] [e] vameva [hi] da raja visavaspi yōna ka[ṁ]viyēsunabhaka nabhitina

10L - bhōja pitinikesu aṁdhra palitesu savatra devanaṁ priyasa dhramanusasti anubataṁti[l] yatrapi devanaṁ priyasa duta na brachaṁti tē pisrutu devanaṁ priyasa dhramabutaṁ vidhanaṁ dhramanusasti dhraṁ [a] nuvidhiyaṁti anuvidhiyisaṁ[ti] cha [l] yō [cha] ladhē eta kēna bhō[ti] savatra vijayō sava[tra] pu[na]

11L - vijayō pritinasō sō[l] ladha[bhoti] priti dhrama vijayaspi [l] lahuka tu[kho] sa priti[l] paratri[ka] mēva mahaphala mēñjati devana[ṁ] priyō ētayē cha athayē ayi dhramadipi nipi[sta] [l] kiti putra papotra mē asu nabaṁ vijayaṁ ma vijēta visra mañjisu spa [kaspi] yō vija[ye] [ksaṁ] ti cha lahu da[ṁ]nda ta cha rāhetu taṁ cha yō vijayaṁ mañjatu

12L - yō dhramavijayō [l]Sō hida lōkikō [l]sava chatirati bhōtu ya [dhra][ṁ] marati[l] sahi hida lōkika paralōkika[ll]

## Translation

In the eighth year of his consecration the 'Belovd of the gods', the king Piyadasi, conquered Kaliñga. In that a hundred and fifty thousand people were deported, a hundred thousand were killed and as many as that number perised.

After that, with the recent acquisition of Kaliñga, there commenced in the mind of the 'Beloved of th gods' ardent desire for practice of Dhamma, intense love for Dhamma and longing for inculcation of Dhamma. On conquering Kaliñga, the 'Beloved of the gods' feels remorse.

When an unconquered country is conquered the slaughter, death, and deportation that occur there, are considered extremely painful and serious by the 'Beloved of the gods'. What is even more deplorable to the 'Beloved of the gods' is that those who dwell there, whether Brāhmanas Sramanas or other sects, or house-holders who practise obedience to elders, obedience to mother and father, obedience to teachers, and also seemly behaviour and stead-fast devotion towards friends, acquaintances, companions, relatives, slaves and servants, all of them suffer because of injury, slaughter or deportation of near and dear ones.

Even those who are fortunate to have escaped, and whose affection is undiminished (by the brutalising effect of war), suffer from the misfortunes of their frineds, acquaintances, companions and relatives. This participation of all men in suffering, weighs heavily on the mind of the

'Beloved of the gods'. There is not a single religious order which does not advocate peace. So if a hundredth or a thousandth part of those people who were killed, met death, or were deported at that time in Kaliñga, would now similarly suffer, it would be considered very deplorable by the 'Beloved of the gods'.

If any one does harm that may be pardoned by the 'Beloved of the gods' as far as it can possibly be pardoned. To those Atavi people, who are residing in the empire of the 'Beloved of the gods', he appeals and warns that the 'Beloved of the gods' has power even in his remorse, and he tells them to desist from (doing harm), as otherwise, they would be killed. The 'Beloved of the gods' desires that all beings should be unharmed, have self-control and equanimity.

The 'Beloved of the gods' considers victory by Dhamma to be the best victory. Moreover, the 'Beloved of the gods' has obtained such victory in all outlying states to a distance of six hundred Yoyanas where reigns the Greek king named Antiochus and beyond the relam of that Antiochus in the lands of the four kings named Ptolemy, Antigonus, Mages and Alexander; and in the South over the lands of the Cholas and Pāndyas as far as Tāṁvapaṁnī (Ceylon).

Like wise, here in the imperial territories among the Greeks, Koṁbojas. Nabhākas and Nabhā pamtis among the Bhojas and Pitinikas, Andhras and Paradas every where people follow the inculcation of Dhamma of the 'Beloved of

the gods' Even in those lands where the envoys of the 'Beloved of the gods' have not paid visit people hearing of the account of Dhamma. the precepts and inculcation of Dhamma of the 'Beloved of the gods' act according to Dhamma and would continue to do that.

It is by this that victory is obtained every-where and victory every where is based on the sentiment of love. One obtains love through victory by Dhamma. Yet that love is of inferior type because the 'Beloved of the gods' regards taht only to be of great merit which pertains to the other world.

The purpose of which this edict of Dhamma has been inscribed is that my sons and grand- sons should not think of making new conquests and should be satisfied in abstaining from conquest by arms, as well as, in precribing light punishment. They sould consider conquest by Dhamma as the only conquest, as that is of value both in this world and in the other world. They all should take pleasure in that which is the pleasure of Dhamma because that is of value both in this world and the other world.



ଉତ୍କଳ ସଂସ୍କୃତି ବିଶ୍ୱବିଦ୍ୟାଳୟ
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